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—from a letter written by Edward W. Sargent, in charge of Weekday Religious Education for The Protestant Episcopal Church.

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SEPTEMBER, 1947

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Let us sit together at the feet of Great Teachers of Religion

(A service of dedication for a meeting of church school officers and teachers, suggested for the first session this fall.)

Leader: Once upon a time a man became aware that something mysterious and beautiful was going on in the soul of a boy. Just a few words from the young lips, words that in themselves meant little, revealed it. For the man sensed that Someone greater than he or the boy was speaking. So he told the lad to listen to what he heard in his heart in the silence. And in so saying he became a great teacher of religion, for a prophet who was to change a nation and the world chose his path that night.

Reading: *I Samuel 3:1-9.*

Leader: Again a lad of our own day carried to the city a bitter hatred for anything that bore the name of religion, for had not church members in his country home community been his dissolute and quarrelsome neighbors?

Reading: And it chanced that the youth went to the Bible Class Supper in the Y.M.C.A. because only so could he be a member of the athletic team, but he was determined to withstand anything that carried the name religion. And lo, he could not find the bun that should have been at his plate as at the others. It had been hidden under his napkin by the secretary, *a religious man!* That casual touch of fun taught a young man that there could be harmless fun in valid religion. And through a great religious teacher, a lad who was later to change life for many thousands of boys chose his path that night.

Leader: A weary, dirty traveller stopped one day beside an eastern well and asked a woman who chanced to be drawing water for a drink. Something in the hand that offered it and in the eyes and face turned to his told him that a soul was struggling with life, and sin, and destiny. So a few words leaped the short distance from his heart to hers, and life was revealed, truth came to its resting place in the soul, and the world knew that the Master Teacher of religion had been engaged in his beneficent work.

Reading: *John 4:21-26.*

Leader: Let us pray.

Eternal Teacher of all hearts, we give thee thanks for wise friends of yesterday who were our teachers in things of the spirit. For those who bade us to listen to the inner voice; for those who touched us graciously in the ordinary by-plays of life; for those who by the magic of words that touched the heart reached us at our deepest inner need, we bring thee now our humble and hearty thanks.

Grant us the grace of wisdom to minister unto others this year as these ministered unto us. In the name of the Master Teacher, Amen.

P.R.H.

When Protestants pray

No intermediary stands between them and God

By Roy L. Smith*

IT IS WHEN WE ATTEMPT to offer prayers to God that we reveal what we actually believe about God.

In spite of all the scholarship that has been invested in Christian theology down through the centuries, and in spite of all the emphasis that has been laid upon doctrines as the test of Christian fidelity, the acid test of our faith appears in the prayers we offer both in public and in private worship.

Judaism ritualistic; Christianity spiritual

Judaism, the spiritual soil out of which Christianity sprang, was in large part a ritualistic faith. The devout Jew believed in a God who was the Creator, the sustainer, and the judge of all men, but he also believed that the way to communicate with God was through rites and ceremonies. Here and there pious individuals had broken through the crust of ritualism and had entered into rich personal experiences, as is evident from the rare spiritual quality of many of the Psalms. But on the whole the Jew of Jesus' day relied upon burnt offerings, formal prayers offered by priests, and tithes which supported the Temple system.

Once a year the High Priest, in an awesome ceremony, entered into the Holy of Holies in the Temple and was there believed to receive a special communication from the Almighty which he, in turn, relayed to the people. That was, however, about as close as God ever came to the plain man of the street.

Christianity appeared among the Jews as a religion of the spirit. Men just as plain as any "of the street" declared that as a result of their belief in Jesus a new and divine spirit entered into them and made known to them the will and mind of God.

It was upon the possession of this "spirit" that all Christian theology and fellowship turned. It was their faith in this "spirit" which distinguished Christians from all other men. They believed that they had access to God—even the humblest of them—and that they heard directly from him. Thereafter they lived lives which convinced their friends and neighbors that they spoke the truth.

The idea of intercession

The very majesty and sublimity of the Christian belief in God had the effect in time, however, of raising doubts in the minds of even devout men. "How is it possible," they asked, "that a mere man can make God hear and can hear God when he speaks to him?"

It was an age-old question. Since the beginning of time as men had come to sense the magnificence of God they had shrunk from contact with him—they had found their faith breeding a fear of God. Standing in awe of God they had sought help of saintly souls in their effort to make themselves heard. They employed messengers to convey their petitions to the Most High.

As a consequence an entire system of prayer developed about the idea of intercession. Godly men were implored to pray on behalf of those who believed themselves less godly; saintly persons who had died, and who were believed to be in close contact with God were besought to convey messages to God. Mary, the mother of Jesus, was addressed as though she had special and intimate access to her divine son, and her aid was solicited in behalf of every imaginable cause. All this, of course, had the result of removing God, and his son Jesus Christ, farther and farther away from the needy people whom they loved with an everlasting love.

It is precisely at this point that Protestant theology undertakes to restore God, the Father, to his own children. All intermediaries are brushed aside and the way is opened along which any needy soul may go directly into the presence of God, there to present his needs and state his case as he would to an earthly father in whom he had implicit confidence.

What Protestants believe

When Protestants pray they have the right to believe that the door of heaven is open to them irrespective of their social status, their economic standing, their racial origins, or their spiritual experience. There is but one thing needful—"a broken and a contrite heart."

No man who is truly sorry for his misdoing, and is determined to prove his penitence by his faithful and godly living, need have any fear. No man will go up to the heart of God ahead of him, nor does he need any other escort than his own sorrow for his sinfulness.

When Protestants pray they have the right to believe that God is their father—such a father as the one Jesus pictured who saw his son from afar off and went out to meet him. He needed no intercessor or intermediary to convince him that his son was in need. Neither did he need any urging from anyone to persuade him to act to the full limit of love in behalf of the foolish lad who had strayed away to the far country. So, likewise, the God whom Jesus said was "our Father" needs no urging or prompting. His mind has been made up by love and he is only restrained from engulfing his children in his love by their own obstinacy, impenitence, and defiance.

No third party can persuade God to do for us anything more than the thing he is anxious and determined to do at the first opportunity we offer him. Our firmest assurance of the favor of God is not the promise of some saint's intercession, but our faith in the loving nature of our Heavenly Father.

When a Protestant prays he may be absolutely sure that nothing can stand between him and his heavenly Father except his own unwillingness to do the will of God. Let him remove that and the path is clear. No third party, no matter how saintly, can make it clearer or freer.

* Editor, *The Christian Advocate*, Chicago, Illinois.

Install the church school staff!

An installation and dedication service

By Ralph M. Carmichael*

THIS SPECIAL installation service has been planned to be incorporated in the regular Sunday morning service of congregational worship. This service might include the hymn, "Lord, Speak to Me That I May Speak," Psalm 78:1-8, and the New Testament passage, I Corinthians, 2. Copies should be in the hands of the people, preferably in the regular church calendar. It will take six to eight minutes.

MINISTER:

In response to the call of this congregation and of God, the following persons have been chosen for the staff of our church school in the next year, and will now present themselves for installation in their important positions of service.

The Sunday Church School Staff[1]

Vacation Church School Staff[2]

Weekday Church School Staff[2]

MINISTER:

From the beginning, the Christian Church has been a teaching church. Through Christian nurture under many forms it has prepared its children for church membership and for Christian living; it has developed its youth for enlarging responsibility; and it has refined and vitalized the faith and works of its men and women. In thus spanning the years of life, Christian education has balanced with knowledge the zeal of new converts; it has saved the Church from false doctrine, and has quickened its conscience to the crying neds of our social life. It is Christian teaching that has prepared ministers and missionaries to preach the Gospel, nurtured the spirit alongside public and private worship, and matured young people and adults for significant Christian life in family and church, neighborhood and world. And as a climax to its service, the Christian education movement served mightily in promoting the oneness of our Protestant churches and in bringing the united wisdom of the church into the service of our Lord and Saviour.

To this high and indispensable service and as the heirs of this noble tradition, you have been called. Some of you have served faithfully for many years. For this, we thank and honor you. (Others have gladly assumed this sacred duty for the first time.) In the humility of our common humanity and in the arnest challenge of the church, we ask you to give answer to the following questions, by saying, "I will":

Will you try to live in such fellowship with our Lord and loyalty to his church, that your manner of life will corroborate your teaching, and thus increase its power many-fold?

THE STAFF: I will.[3]

MINISTER:

Will you strive within the limits of your skill by reading and fellowship with others to draw on every resource of method you can so that your pupils may have "ears to hear"?

Will you try to visit the homes of your pupils during the year, and in every way come to know them as intimately as possible, that your teaching may not be "beating the air" but may strike to the mark?

Will you practice a thorough immersion of your mind in the rich faith of your church as well as in the course you teach, that you may ever be prepared and eager to expound the Truth of God in its majesty and richness for the life that now is and that which abides forever?

MINISTER:

Will you, the children and youth of the church, in the presence of these who have been set aside to serve you, promise to attend faithfully the sessions of the church school; to respect its purposes, and cooperate in every way in its work; and with glad friendship for your officers and teachers, to try every week to live better the Christian life of fellowship with God and man? You who will thus promise, will raise your right hand.

MINISTER:

Will you, the people of this church and parish, promise to submit yourselves and your children to the high purposes of this church school and to the special leadership of these who shall be its staff? And will you do this by your own attendance if possible; by material and moral support of every kind; and by pursuing its purposes within your own homes and in all of life? You will signify assent by raising the right hand.

Let us pray: Eternal God our Father, who sent thy Son to teach by the seaside, bless these who shall serve thee in this thy school. Forgive their sins, and create a clean heart within them. Use both their strength and their weakness to draw those they teach unto thyself. Teach them to think thy thoughts after thee, that they be not blind guides. Enable them rightly to divide the word of truth, and make them faithful workmen who need not be ashamed. Let the love of Christ constrain them, that they may love tenderly those they teach and serve. And grant that all of us so live and move, that thy sheep may be fed and nourished upon the Bread of Life, through him who is the way, the truth, and the life, even Jesus Christ our Lord. Amen.

MINISTER:

We welcome you of the Staff to this service, and rejoice in your calling. Grace to you and peace, from God our Father and the Lord Jesus Christ.

(The staff return to their seats.)

* Director of Christian Education, Council of Churches of Buffalo and Erie County, Buffalo, New York.

[1] The names of all can be printed and read with dignity and unhurriedly by the minister. Some prefer to have each group of names read and then the persons come forward at once instead of one by one. All officers of each group are listed and come forward with the teachers.

[2] Leaders in weekday and vacation church schools will be listed where they are available, thus demonstrating the unity of the entire program. When such a staff is inter-church, serving the community, they could be installed at a union service, thus symbolizing the cooperative work of all.

[3] And so for the remaining questions.

The second session

An expanded session of the junior department

By Frances Powner Grier *

Many children's leaders recommend a two-and-a-half or three hour session for the children's division on Sunday morning, to give more time for religious education. Suggestions for program and teaching are made in many of the graded lesson texts. Where it is not possible to have the total membership and all the leaders stay for this length of time, it may still be possible to have a correlated program, under different leadership, during a second session. Such a program is here described in detail.

WE NEVER HAVE TIME to cover the lesson. We can't use half the material in the quarterly."

"How can we teach memory work, too, in a thirty or forty minute lesson period?"

"They say a child remembers ninety percent of what he does, seventy per cent of what he says, and fifty per cent of what he sees, but that he only remembers ten per cent of what he hears. Why, then, can't we have some extra time for him to do something, say something and see a lot of things—all related to this church school lesson he just begins to learn in class?"

These questions kept coming up in our junior department, and the best answer to them seemed to be an expanded session. After some ten years of operation, it still seems to supply the best answer possible. By now, many of the leading young people, from those in the junior high school through the university groups, are the boys and girls who received extra training in the Second Session of the junior department. There they did their first bit of research followed by reports. They received extra instruction in the Bible, its contents and its use. They learned to work together on programs, on committees, on services to the church, to individuals and to the community. They saw the Christian religion as a world-wide enterprise.

They themselves appreciate this training. Each year some of our graduates ask to be allowed to come back to help in the Second Session. We permit a few of them to do this, as much to continue their education as to secure their help. Some of them go to the early service of the church in order to be free for Second Session.

Children's lives seem to be so full now that they have little extra time. Every evening after school there are music, dancing or dramatic lessons or practice, or scouting, athletics, or other activities. Although children do not like too much school on Sunday, and not all of the junior department could be expected to remain for the expanded session held during the eleven o'clock church hour, that time seemed to be the best for our children. It is true that it takes an interesting, well-planned program and good leadership to hold them after they have been in church school an hour or more.

We organize the Second Session

In organizing our second session our first need, then, was to find good helpers: a *very* good one for leader, someone with experience or training for such work; a leader for each research group, and one for out-of-doors recreation, possibly one of the group leaders. At the head of our expanded session we have always had a leader who helped in the earlier church school hour, so that she was familiar with the aims of the department and with the current course of study.

At the beginning of a project the workers conferred together with the leader, who outlined her plans for the project ahead, asking for their suggestions. The superintendent of the junior department was present, as we found that cooperation between the workers of the two sessions was essential.

With workers organized and plans perfected, materials were secured. We purchased paper for scrolls, maps, reports and posters; colored construction paper, scissors, paste, mucilage, glue, scrap-books, thumb-tacks, clips, modeling clay, paraffin for imitation stone tablets; pictures; a sand table. Materials for research tables were selected; maps, books, magazines, pictures, relating to the subjects to be investigated.

With all in readiness we sought publicity for our venture, through the church calendar and bulletin boards, by announcements in adult classes attended by parents, by a telephone conversation with each mother, or better, a personal visit. Some years we sent a letter to the home of each child explaining our plans for the department. We have found it helpful to telephone the mothers in regard to assignments for the children.

We plan a purposeful program

We try to give each child something definite to do. He may look up something and make a report, memorize a verse and repeat it, prepare a map, make a poster, select some pictures for the project, make a tablet of paraffin or a clay figure. Honor appointments are for ushers to show children to their seats or take the offering in church school, or to act as pages, passing out and collecting the song books. Each child must do some work with a group, also. They prepare a litany, plan a program, decorate the room, work on the sand table, or at a research table, or dramatize an incident.

The programs or parts which the children prepare are given in the assembly at the end of the session. If they are well done, they are used for the worship service for the department at the regular church school hour on some following Sunday, for the projects are based upon the themes for the quarter. At the end of a course of study the children give a program for one or two of the adult classes, where their parents can hear them. If they have done especially well they have charge of a vesper service

* Assistant General Superintendent, Trinity Presbyterian Church School, Tucson, Arizona.

in the church. These programs require few extra rehearsals for they are developed and perfected through the work of Second Session.

Assignments and plans for programs help to keep the children regular in attendance. We have found that it is best not to be too definite in announcing far in advance the dates and places where the programs may be given. Epidemics of children's diseases or other emergencies sometimes interfere and plans have to be changed. If an ambitious plan for a church service has to be abandoned the children can still give one for some class or department attended by their parents or older brothers and sisters.

Our projects are based on the church school lessons for the quarter. Here are some of the projects we have worked out from the quarterlies: Friends of Jesus; Twenty Third Psalm; Pilgrimage to Palestine; Caravans and Campfires[1]; Journeys with the Juniors (a missionary study); Our Church; Our Bible; An Offering Service; Paul.

Sometimes we have exhibits of articles we have collected or made. After we have given a program based upon our work we follow it with a discussion or written reports on what we have learned about the subject. Each child writes about something other than his particular part in the project. We also discuss our aims and whether we accomplished them in our program.

Our Sunday morning schedule

Our congregation has outgrown the church building. A building program is under way but at present it is necessary to hold two identical services on Sunday morning—one at 8:30 and one at 11:00. Church school comes in between, from 9:30 to 10:40, followed by the expanded session which continues during the 11:00 o'clock church hour. Our time in Second Session is divided about as follows, though the program is flexible and the order and time allotment may be changed:

Ten minutes out-of-doors with games.

Ten minutes in-doors with games (usually Bible games).

Ten minutes in discussion leading up to research. (At the beginning of the project a half hour is given for this).

Twenty minutes for research and reports to be prepared. (The boys and girls divide into groups, each child choosing his own subject from several offered; material is available on tables.)

Fifteen minutes for handwork activities. (This may fit in earlier.)

Five minutes to put away materials and straighten room.

Ten minutes for reports or discussion of plans.

Occasionally we learn a song or a chant, or a musical response.

Since our church is crowded, we cannot take the children into the sanctuary to share in the first part of the service, as we used to do each Sunday, and later once a month. Now we ask one of our pastors to some to us monthly with a short sermon. Our children have served the church through special gifts, such as a communion platter, a contribution toward a new organ, a bond for the new church building fund; through services such as folding church programs, lining the pockets for hymnals with corrugated paper to lessen the noise as the books are replaced, putting rubber tips on chair legs, tidying the grounds around the church.

Participation in the observance of special days by the entire school helps the children to see that they are a part of the whole church school. Through the extra work in Second Session the junior department is usually prepared to help in an all-school program.

We carry on activities

Exhibits are sometimes held; for instance, a collection of Bibles and material showing the work of the American Bible Society. With the help of retired missionaries we prepared an Alaskan exhibit, showing a parka, native basketry and carving, a miniature totem pole. Our Indian exhibit was especially colorful, with rugs, baskets, pottery and sand paintings, all made here in Arizona. Dolls, woven material, rope, miniature pottery and basketry, a processional, and tiny figurines from Guatemala were included in another exhibit.

Other activities include picture selection, the making of scrolls, little Bible libraries, spool games (label spools, one for each book of the Bible; hide and hunt, then sort into divisions and proper order), paraffin tablets, maps, posters, clippings on bulletin board.

We have made many scrap books on special subjects, such as mission stations, countries studied, races, places. The children like to make lists. We use these for lively contests occasionally. They make questionnaires about their current lessons, using them like a spelling match. This is too exciting to do often, but at the end of the quarter it makes an excellent review. The children search their quarterlies for questions that will "stump" the others.

We have special service activities

Service activities help the children to feel that they are a part of the church, of the community, and of the world at large. Community service has included taking gifts to a Negro nursery; singing outside the windows of a community hospital for tubercular children; gifts at Thanksgiving, Christmas and Easter made by the Juniors for these children and for the children in the Preventorium; collection of magazines for the sick.

For national missions their activities include an annual visit to the Tucson Indian Training School, followed by reports, letters and gifts; an annual "shower" of colored soap to the Indian children at one of our mission stations in Arizona; boxes of good used clothing for National Missions stations.

For world friendship the Juniors have made gifts to the Red Cross for war work, flood relief; youth budget gifts to missionaries sent out from our church to foreign lands. We prefer to choose specific objects for these gifts, as library books, food, clothing, a room, a bed, sports equipment, games.

The juniors make an annual gift to the American Bible Society from their budget, designating half for work for the blind. We show a Bible Society film annually, and sometimes begin a project with a showing of slides or a film to introduce the subject.

In second session the children learn to write notes of thanks, for the junior department receives many gifts, of condolence or sympathy or congratulations to their companions or teachers. We have stationery with attractive Bible pictures and they enjoy using it.

These varied activities have to be planned in the expanded session, but they are presented to the entire group

[1] Described in the *International Journal*, June, 1940.

in the regular session of the church school. Thus all in the junior department are given a chance to participate.

We study the Indians near us

One season we planned to make an imaginary world tour, visiting our mission stations, learning the answers to all of the who, what, when, where and why questions about them. Since Arizona is a mission field, we began near home, with a study of the Indians and the missionary work that is being done for them, and the fine development of Indian leaders.

We talked about World-Wide Communion Day which had been celebrated and discussed a few Sundays earlier. The children realized that the Christian movement is world-wide and embraces many races. Next we prayed for the Indian camp-meeting which was in progress as we met. We discussed what to pray about and decided to pray for: (1) the speakers and missionaries, that they might have the ability to say the right things; (2) the Indians, that many might become Christians, and all be better for the meeting; (3) ourselves, that we might be good examples of Christians to others, thus becoming real missionaries; (4) that our gifts might help God's cause.

These discussions took place in the opening period of our church school. Then in second session, held during the eleven o'clock church hour, we made a detailed study of Arizona and its Indians. The children were divided into four groups, as they chose: *Travellers:* reporting on mission stations in Arizona; drawing a picture of the camp-meeting; making a poster of a certain mission and its work. *Missionaries:* planning a worship service, telling what Indians need most, discussing their problems. *Guides:* preparing a page with map and scenes of Arizona, locating various stations and tribes. *Indians:* reporting on homes and home life, how the missionaries help, story of Coolidge Dam, which was built to help the Indians, at the insistence of missionaries. From this research and the material which they had prepared they selected what they thought they should present in church school the following Sunday.

This plan was followed throughout the year.

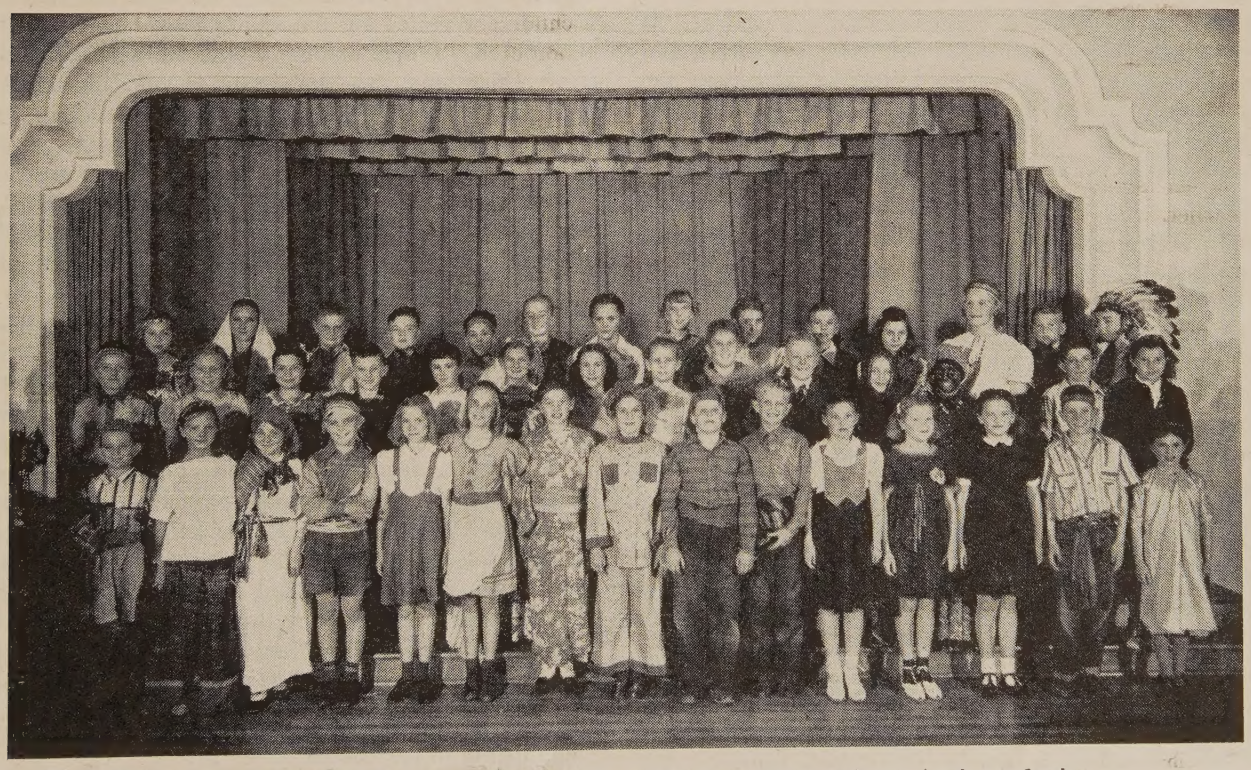
We broaden our study of missions

Following our Indian study we began to investigate missions, beginning with a study of missionaries. We asked all of the questions we could think of regarding missionaries. Some of them were: Why would anyone wish to be a foreign missionary and go far from home? Why do they stay away so long? What does a missionary do besides read the Bible and preach to people?

Later we invited all of the active or retired missionaries who happened to be in our congregation to visit us. One at a time they came to our church school worship services and told us about their particular fields. During our Indian study we had visited the home of a former missionary to the Indians. We had also had a trip to the Tucson Indian Training School. Thus we had a chance to see that missionaries are real people.

By this time the juniors had developed a definite purpose for the year's work. They wanted to learn all that they could about missions so that they would know what was needed, and find out ways to help. Since we had no foreign missionary representing our church the juniors hoped to prepare a program that would inform the congregation and inspire them to "adopt" a missionary. The prayers of the children were most earnest as we undertook this large project.

Using a World Friendship map we assigned different countries where our denomination has missions to various groups for research. The children chose their own groups. Reports were condensed so that they could be typed on small filing cards and pasted in the blanks surrounding the map. Then we made up a play pretending that we had



The program resulting from our mission study was given in our vesper service at church one Sunday.

brought back children from these countries. These children told us about their countries, schools, customs, and what they had learned as pupils in the mission schools. They mentioned some of their problems too.

We made up plays about some of the missionaries whom we had met and wished we could sponsor. The program which developed from all of this research and prayer was given in our Vesper service at church one Sunday in March. Through this program we secured about $250.00 to help to begin the support of a foreign missionary by our church. The juniors appropriated fifty dollars also from their youth budget fund. Since the work was done in second session and reports were made in the regular church school, only one extra rehearsal was needed. The children came one Saturday, bringing their lunches and enjoying a picnic between rehearsals.

This missionary study was our longest project. Usually we have two during the period between the middle of October and Easter. For all of them we follow the same plan of research and reports, varied with appropriate handicrafts and games that fit into the course, and culminating in some service project.

The plan of extending the church school time seems to be especially good for the Junior Department. The material used is more on the level of the children's understanding than the regular church services, although some of them attend the early service at 8:30 with their parents.

Since we do not have released school time for religious education we think that the expanded session helps to round out our educational program. It is true that not all of our children are reached in this way. It is also true, we think, that many of our young people who have become leaders in Christian work have furthered their development in Second Session. They are the ones who have been trained to know the meaning of the Junior motto, "Be ye doers of the word and not hearers only."

Planning ahead for teachers' meetings

How it has been done in other churches

By C. W. Longman*

SOMETIMES SUPERINTENDENTS of church schools are confused about how to help their teachers do a better job. They are not specialists in religious education, as an employed Director is; they cannot often be experts in the work of all the departments. But they are executives. Many superintendents find their special field of service in planning and conducting regular teachers' meetings. If these are planned upon the basis of recognized needs and take advantage of the knowledge of those who know the answers, they can be highly educative. How can superintendents do this? Let us look at the way one of them planned his programs, and then add the experiences of others.

Starting where teachers are

This superintendent began with the needs of his teachers. He secured in advance for each teacher two copies of a self-analysis sheet, such as the one in *Enlisting and Developing Church Workers.*[1] These were given out at a regular meeting of the teachers and officers, with the following explanation: "I am sure that all of you are concerned about your growth as leaders. You can measure your progress only when you check to find where you are now. Here is a listing of some problems faced by other Christian leaders. You will note there is a simple plan for recording your estimate of your own status as a leader. I would like to have you check both of these with care after reading it through and praying about it. Keep one for you own study and use. Bring or send the other one, unsigned, to the church office. I shall pick them up, check the results, and report to you at our next meeting."

At the next meeting the superintendent listed the problems which were indicated as being most prevalent in the group, as revealed by the charts they had checked, and then asked, "Would it help you if we selected twelve of these which seem most important to you, and make them the major consideration at our regular workers' conferences?" There was a very valuable and impersonal discussion and twelve topics were chosen. No one was embarrassed since no chart was identifiable. Each was asked to keep the second chart as he had checked it for future reference. And the year's program was carried out very effectively.

About the same time the following year the superintendent gave each person another copy of the same chart and asked that it first be checked without reference to the former checking, and then compared with the first as one way of answering the question, "Have I made any growth as a Christian leader during the past year?" This self-check resulted in the teachers themselves setting up some standards for themselves as teachers and suggesting a second series of studies for their workers' conferences. One good result from this method is the fact that the leaders themselves determined the topics and were, therefore, vitally interested, without any high powered pressure or promotion. Attendance, participation and interest were thereby assured.

"Impossible in my church"

When a national denominational executive proposed

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[1] Bulletin of the Methodist Church, available from 810 Broadway, Nashville 2, Tennessee, or from the International Council of Religious Education. 10c.

holding at least nine workers' conferences each year, several pastors said, "You can't have a workers' conference in the church I serve." But one pastor of a relatively small church, new to his field, after a few months invited the teachers and officers, with their wives and husbands, to come to his home for dinner and an evening of fellowship. There was a very gratifying attendance. After an hour of fellowship in connection with the meal the pastor talked over with them what he considered a vital educational problem. There was a stimulating and enjoyable discussion. They were dismissed by eight o'clock, so the evening was still free for social engagements. Before the group left there were such hearty and persistent requests for another meeting like this that a date was set for it. After several such affirmative decisions following interesting meetings the pastor was asked to arrange a meeting each month.

As a result there were regular workers' conferences held in that church for years. It was such a successful venture, so stimulating and enjoyable that there came to be a waiting list of prospective teachers, since being a teacher was the only way one could be a member of this challenging venture. Here are some of the things which made these conferences so helpful and attractive: There was always a carefully planned program; the time schedule was strictly adhered to so that evening engagements could be kept; the meal was cooperatively planned and was always on a cost basis; the departmental groups ate together and cleared many matters of purely departmental concern; the presentations were kept vital and brief; there was opportunity for departmental consideration of the basic presentation to discover its meaning for each department; and it was all cooperatively planned, administered, and evaluated.

Getting team work

In some churches of medium size the church school teachers feel rather isolated, almost as if they were working alone. This is the outgrowth of many things that just happen; no one plans it that way. Too often the departmental conferences which consider specialized problems of curriculum, administration and program, leave little time or opportunity for a teacher to become a part of the school as a whole. There is also the feeling that the needs of the various age groups are so different there is little which they have in common. In such situations we have a series of departments rather than a school, with its fellowship and challenge. This is a distinct loss to the teacher, the church school and the church.

In one church a superintendent helped solve this by planning both general and departmental workers' conferences. In each general conference one of the departments reported some special teaching experience or project which had had significance for the department. This was then briefly discussed insofar as it had implications for the other departments or for the school as a whole. There came to be a sense of a common task and Christian fellowship, as well as some very definite modifications in program. For example, the report of the use of the conversation method with little children, and the discussion which followed, resulted in the teachers of the adult classes making a study of the discussion method and the process of group thinking, with the result that the teaching procedures in the adult classes were changed.

Special days can be so special they disrupt the regular work of the teachers. Where this is true, the approach has probably been made on a departmental basis, with no chance for the teachers of the school to give consideration to these emphases in the light of the work as a whole. One superintendent used the meetings of the workers' conferences to allow for the discussion of the underlying purpose of each special day they observed and to make preparation for the observance of it. As a result the teachers came to have a fresh appreciation of these emphases and saw them as common opportunities for Christian teaching and service. Special days for that school became times of special fellowship in a common Christian task.

The workers' conference can be the means of unifying the workers of the church school around some project that concerns the whole school. For instance, a new and distinctive service to families began in a workers' conference. The presentation of one department had revealed an alarming irregularity in attendance. This was found to be all too general throughout the school. The workers concluded that every age represented in the family was concerned and that the church school had a special obligation to the whole family which could best be carried out in a united fashion. Plans were worked out in cooperation with selected parents, over a long period of time. Arrangements were made for keeping parents informed concerning the program planned for their children, and suggesting ways in which they could cooperate. Parents' clubs were organized on a departmental basis, and there was a fruitful sharing between parents and teachers concerning their mutual responsibility for the Christian education of the child. As an outcome the parents came to a fresh appreciation of their prior responsibility as teachers of religion, and the teachers discovered new fellowship and new allies in a common task.

Programs that are important

One church discovered that the way in which a workers' conference is organized and conducted becomes a major help for church school teachers. The superintendent had become convinced that one reason people did not attend the workers' conference was that they felt nothing important was happening. He asked a half dozen leaders to help him discover ways in which the meetings could be made interesting and helpful. There was much frank facing of the facts, as individuals saw them, secured through conversations and a written inquiry sent to all who were, or had been, members of the workers' conference. As a result, they secured a very uniform attendance and participation at future meetings.

Each workers' conference dealt with a theme which had been voted a concern to a majority. Each conference was carried forward according to the following general plan so as to secure a balanced consideration. First, there was a definite statement to make clear why this theme was considered important. Some definite references were provided for the leader to show what others had thought about the theme which had been prepared carefully in advance. Then questions were raised to stimulate and guide discussion. Next, the leader asked, "What does this mean for our school and for us leaders?" Each conference closed with a brief, carefully prepared service of worship and dedication.

In every church school there is this fellowship potential of the superintendent and the teachers which can become an unguessed power in the life of the church. In your church is this an unexplored country, an untrod path, an unopened door?

Eva Luoma

The choir prepares anthems for special days.

Music in the church school

Departmental singing and choral groups both have a place

By Rachel W. Stahl*

SINGING IS rightly considered an important part of natural development in learning to live the Christian life, and is therefore an essential part of the curriculum of the church school. Songs with words that children understand and melodies they can easily carry often get across ideas more easily and quickly than much talking. Singing gives a child a chance to express happily and effectively his feelings of gratitude, praise, devotion and dedication. Although our own church has an extensive program of music education, we do not try to run it as a conservatory; to put too much emphasis on the technical aspects of singing would mean losing out on other worthwhile activities.

Music is graded to age groups

In the nursery department the songs are very simple. They express but one idea at a time, within the limited range of the normal three-year-old. Special emphasis should be placed upon melody, and patience must be one of the leader's strongest qualities. Children in this age group are too young to be burdened with much rehearsing. They enjoy singing games and should be allowed to enter into them in a spirit which is entirely a matter of individual taste. Many times a new child prefers to sit by himself and watch and listen to the other children before trying it himself. We have found that the best method is to let a shy child alone until he enters because he wishes to join the group and feels like singing. Very few stay on the sidelines long.

In the kindergarten, songs are introduced by the group leader. The words are dramatized and the theme enlarged upon through suggestions and questions which stimulate interest. For instance, a song about birds is preceded by a discussion about the birds seen on the way to church, by feeding birds after a snowfall, or some other activity. When the children understand the song they accept it with attention and pleasure.

In the primary department the training becomes more like that in the public school. By this time a child is learning to read and simple phrasing can be easily memorized. No effort is made to force music upon these children through extended periods of tiresome rehearsing. The songs used are, as in all departments, definitely related to the subjects being studied, and to the seasons of the year. The motive is always to develop a love for singing as a pleasant and natural way of expressing thought and emotion.

By degrees the music grows more difficult as the higher grades are reached. Throughout the school the emphasis is placed upon selecting sensible, tuneful songs which are child-like but not childish. Children detest texts which "talk down" to them. If the range of the song is average, with normal intervals, and if the lyrics tell a clear story that is interesting because it is understandable, the chances are good for its success.

Choral groups give special training

There are always problems in arranging choir rehearsals for children, especially in a large downtown church like our own. Traffic snarls in our city discourage bringing young children downtown after regular school hours. For this reason we hold a rehearsal on Saturday morning for children interested in special work in music. Here we study voice and prepare anthems not only for special days, such as Christmas and Easter, but for other important festival days as well. The Children's Choir is made up of children from eight to twelve.

Another group of children from twelve through fifteen years of age practices after school on Thursdays. Both these choirs sometimes sing in one of the departments of the church school, on request, but we make it a point not to overdo this feature, as it breaks into the continuity of the class room work to some extent.

In the various departments there are choirs made up of children who volunteer to sing in them. Each department has a worship center which the children arrange. The choir is seated facing the audience. The children who have taken advantage of the special training in the choral groups

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sing as members of these choirs and are a definite help in improving the tonal quality and musicianship of the entire group. Regular time is taken in all the departments to explain the texts in new songs and hymns. We feel that when the children reach the age of joining the church, they have a general knowledge of the great hymns of the church, the music used in the church rituals, and other musical traditions of the church they have gradually grown into.

We do not try in any way to make a child feel inferior if he does not wish to join a choir doing special work. Music is only one of the ways by which God can be worshiped and Christian living learned. Specialization in any subject should be along the line of natural aptitudes which develop as children grow. We try to get teachers who will regard children as individuals and help them to develop in ways which will give them the most satisfaction and bring the most benefit to others.

An audio-visual all-church library

By Bruce G. McGraw*

IN SOMERVILLE, NEW JERSEY, we have a library which is unique, not only in type but also in formation. It is a library of audio-visual materials for inter-church use. Named in honor of a young minister of unusual promise in the community who, as a chaplain in the armed services, gave his life in Germany, it is officially named "The Roland A. Koskamp Audio-Visual Aids Library." It is housed in the local public library with the cooperation of the library's board of directors and with the full services of the librarian.

In this library there are now a slide and filmstrip projector, a couple dozen filmstrips and a few hundred 2 x 2 colored religious slides. Soon there will a large portable beaded screen, some recordings, and more slides and filmstrips. Any worker in any local church in the community may go to the public library and reserve any of the equipment free of charge. It may be taken from the library for a period of forty-eight hours. If not returned on time, the borrower is liable to a fine of twenty-five cents per day for the projector and one cent per day for each transparency.

This inter-church project got under way when, at the suggestion of the writer, the local ministerial association voted to spend $65.00 of its treasury for the purchase of a projector and sample slides. Within one week the equipment was ready for demonstration. Opportunities in teaching and worship experiences throughout the community were sought. The churches responded enthusiastically.

At each demonstration the suggestion was made that the local church school make plans to visualize its Bible teaching, purchase the required transparencies, and after making full use of them, donate them to the cooperative library for other churches to use. In this way the library could be built jointly by all the churches without the necessity of a separate library budget. A demonstration has never failed to gain local church support in this simple and practical way. Moreover, each demonstration has prompted other groups and individuals in the churches to give generously. I have happy recollections of interested people who have quietly called me aside to ask how he or she might be able to help. And each incident has left the library one or two more pictorial Bible stories richer by the deposit of a five or ten dollar bill in my hand.

A young women's group in the church which Chaplain Koskamp served as pastor, recently ordered a large portable beaded screen. Other church groups are planning equally substantial contributions. A county religious organization desiring to use the services of the library beyond the borders of our community has been considering the purchase of additional equipment for county church use. Last summer, the volunteer teachers of the Community Daily Vacation Church School surprised me at the conclusion of the school by placing in my hands $21.00 which, on their own initiative, they had solicited from among their number. The life of the Apostle Paul in filmstrips and two parables of the Bible in transparencies were welcome additions to the collection. Thus the audio-visual aids library is growing beyond all expectations.

An unusual opportunity for demonstration offered itself in the community interdenominational teacher training school. This school is conducted on six consecutive Thursday evenings during the fall season. In each training class, and there are five of them for the teachers of different age groups, appropriate slides and filmstrips for teacher training purposes were presented. Here is where the teachers who could use the library most effectively in religious education saw its possibilities for teaching religion in their respective churches.

When naming the audio-visual aids library in memory of the late Chaplain Koskamp, the thought was expressed that no more fitting tribute could be given than that which is implied in the development and use of such a unique inter-church and interdenominational venture. In the first place, it is a living memorial; it is not a dead thing such as a tablet of stone or bronze. It is a living monument designed to make religion in the community a living thing. In the second place, it is a memorial that can never be finished. As long as there are visual materials as aids in teaching and worship; as long as there are people who see the possibilities of the visual presentation, this memorial library will be a growing element of religious influence in the community. In addition, it is a memorial in which every church as a group, and every church member as an individual, and every citizen of the community can participate, not once, but as many times as desired.

There is perhaps nothing that warms the heart of a pastor of a local church in these days of divisiveness and limited loyalties more than to see a community of church going people catch the spirit of cooperation and give of themselves to a joint enterprise beyond the borders of their own local churches and denominations. I have felt a spiritual uplift because of the enthusiasm with which church people have generously responded to the launching of our community visual aids library.

* Pastor, First Baptist Church, Somerville, New Jersey; Director, Audio-Visual Aids Department of the New Jersey Council of Churches.

But, I can't teach

By Anna Laura Gebhard*

This is the first in a series of articles designed to help prospective teachers or those who are just beginning to teach, and also to help superintendents in their guidance of new teachers. The articles are based on actual experiences which the author, a minister's wife, has had with teachers in the churches in which she has served.

DEAR SIS,

Well, I'm weakening. Mrs. Myers, the Sunday school superintendent at our church, called yesterday, and again asked me to teach a Sunday school class. I didn't tell her I would, and I didn't refuse. Somehow all the excuses I've used before seemed rather empty yesterday. And since her visit, I've been able to think of little else.

Oh, I know what you would urge me to do. You'd tell me I belong in the Sunday school with Janice and Jerry, that I'd get a bigger thrill out of church work than out of bridge club and PTA, if I'd give it the time and effort.

But you know I can't teach. Don't you remember when we were in high school, and you and Eloise were asked to teach the beginners? I dropped out of Sunday school for fear they'd ask me next. Then when Janice was three, I took her to nursery class for several Sundays—until the superintendent suggested maybe I'd like to help teach. I suddenly discovered then that Janice was really too small to go to Sunday school, and waited till she started kindergarten before I ventured to send her back.

But I can't forget Mrs. Myers' visit. There are nine fifth-grade boys and girls without a teacher. It might be easy to say "no" if Janice weren't in that class next year.

"We know you're concerned with the religious training of your children," Mrs. Myers said to me yesterday. "Janice is a real leader in her class."

"Of course I am," I answered from the bottom of my heart. "But, I've never taught. Can't you find someone else? Mrs. Baker, for instance?"

"There's a new baby at her house, you know."

"Oh, of course. Well, there's Miss Steel, the sixth grade teacher at school. She's always seemed interested in the church."

"Her mother is ill, and she feels she must spend many of her weekends in her own home town."

Then I thought of our own high school days, and asked, "Don't you ever use high school girls to help in the younger classes?"

"Mrs. Jones," she answered, "we have a large high school class in our church school. It's one of the best. But tell me, wouldn't you rather Janice and Jerry be given Christian training by someone with a more mature point-of-view? And these high school youngsters need all the teaching we can give them for their own development."

"But, I don't know how I could fit Sunday school into our family schedule. It's our only day to be together as a family. John has early working hours the rest of the week. On Sunday we can be more leisurely. There's the Sunday dinner too. We like to eat promptly. There's often company—" But all the time I said those things I looked at Mrs. Myers and thought of her lovely family and the rich fellowship they enjoy. I thought of you, too. Sis, and knew you'd gotten ahold of something that I've always missed.

"But, I can't teach!" I finally remarked. And, Sis, you know I can't. Why, I don't know the first thing about the way you do things now. I told Mrs. Myers that I wouldn't be able to answer a ten-year old's questions about the Bible or about God. Even Jerry's five-year-old questions stump me."

"Isn't Janice nine?" she asked kindly. "Perhaps the church can help you. Perhaps you need the church more than we need you. All God wants, you know, from people, is that they are willing and eager to learn."

"I'll think about it," I finally told her, "Though I don't see how I have time with PTA, Red Cross, and everything else."

"We just want you to know our need, and to know that we feel you're the person to fill it." It's her last sentence though that keeps ringing in my ears. "I am sure," she added, "you'll find you will consider it a real privilege to take responsibility for a class."

Now, Sis, what do you say?

Dear Sis,

I've done it. I followed your suggestion and went to visit the Sunday school this morning. I stepped into the kindergarten class in time to see the children gather about the window box where the beans they planted last week were unfolding. Miss Martin answered their questions and talked with them about God's love and care. Then, they bowed their heads to thank God for seeds, and sunshine, and water. Just as I stepped out Jerry whispered to his teacher, "Miss Martin, my mummy came with us this morning."

I listened to a lively discussion in Janice's class about snobbishness and name-calling up at school. Then the children used their Bibles to find out how Jesus acted in such situations.

At the next table was the class without a teacher. Mrs. White, the junior superintendent, was trying to keep the group occupied while she sorted Sunday school papers and checked records. She needed help, all right.

Of course, our Sunday dinner was a little late. But the children helped with the dishes, and we sang together some of the songs they had learned in church school.

But tonight did it. In her evening prayer, Janice prayed, "Thank You, God, that Mother came to Sunday school with us this morning. Tell her to come some more." And I didn't know they even noticed or cared.

I guess I prayed too—anyway, the words of the hymn I had heard coming from the youth room this morning, came back to me. "Take my life and let it be, consecrated, Lord, to thee . . . Take my moments and my days . . ."

I called Mrs. Myers. You know what I told her. I don't know how much help I will be, but I can try. And you won't mind, Sis, if I bring some of my problems to you?

* Litchfield, Minnesota.

The children's corner

In a small village church

By Lois Barrington Sharpe*

"AND THIS IS THE CHILDREN'S CORNER," said the kindly, grey-haired Dean of Chester Cathedral. This ancient cathedral in North England has the most "lived in" appearance of any of the English cathedrals, and it seemed quite appropriate to have a section of the nave set apart for the younger members of the church family. "The pictures are changed frequently. Sometimes a child brings flowers, sometimes a piece of school work well done. They like to come here and read and kneel and pray."

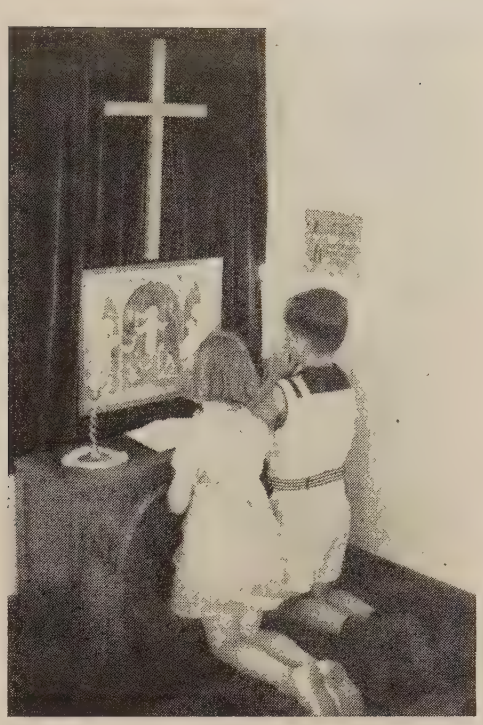
An altar in a doorway

This experience made me determined to have a Children's Corner in my church as soon as possible. A partial opportunity came when my husband and I went to serve a community church in Maine. Our services were held in the Community House, which we tried to transform into a place of worship on Sundays. The nursery class met in a small room in which the only possible place for a worship center was the doorway leading to the Assembly Room. This meant that the altar must be set up and taken down each week. My husband, whose hobby was woodworking, constructed an altar which fit snugly into the doorway. It was approximately twenty-two inches high and ten or twelve inches deep.

We decided to use the Margaret Tarrant picture, "All Things Wise and Wonderful" more or less permanently above the altar. Unbleached muslin was purchased and dyed to match the color of the little child's cape in this picture. Drapes of the dyed muslin were hung from the top of the door and reached to just below the altar. To give depth, drapes were also hung on small pieces of wood attached to the door frame on either side. These extended out into the room about the same distance as the altar.

* Troy, New York.

The children could come to the Corner to sit and read.



There was a kneeling stool before the Altar.

A small kneeling stool about six inches high and approximately the width and depth of the altar, was placed in front of it. The stool was padded and covered with the same material as the drapes. Brass candlesticks and candles, and a brass dish to receive the children's offerings as they arrived, were placed on the altar. Here the children, either alone or with the helper, would kneel and say, "Here is my gift, O God," or some other brief prayer. They would also talk about the picture or some other matter in the child's mind.

A corner in a village church

Later, when we went to a community church in a village in New York, a real opportunity came for a Children's Corner and Altar. The chief industry of the village was the making of furniture. Two of the best woodworkers in the factory, with the cooperation of the owners, consented to construct the Corner and the Altar as a "labor of love."

Room was made at the rear of the sanctuary by moving the back pews against the side walls. On the right side of the entrance door was the Corner, and on the left side the Altar. The Corner was a place where children could come to sit and read and look at pictures and talk together. The table, placed against the wall, was seventy-two inches long, twenty-eight inches high, and twenty-eight inches deep. It was faced with wood and a Gothic design put across the front. Two small benches were made and placed in front and along one end. The setting was changed frequently for various purposes and themes, such as Scout Sunday, Easter, World Day of Prayer, when dolls and articles from many countries were used. Small pieces of wood were cut with a deep slanting groove to hold small mounted pictures, poems, or prayers. We tried to select only the best in pictures and reading matter. An artistically lettered sign hung near by invited the children to "touch and handle anything you like."

The Altar on the opposite side was thirty-six inches long, twenty-four inches high and twelve inches deep. Before it was a kneeling stool the same width and depth as the Altar and six inches high. It was padded and covered with

the same rich deep red velveteen as the hangings above the Altar. The Margaret Tarrant picture "All Things Bright and Beautiful" hung above the Altar most of the time and above it a hand made wooden cross. These, with a pair of brass candlesticks, were gifts from individuals. A prayer in keeping with the theme of the Corner was placed on the Altar.

A beautiful dedicatory service was held at the completion of the Corner and the Altar. The junior and intermediate departments of the church school made seasonal hangings for the Corner as projects. After its installation, dedicatory services for young children were held before the Altar, parents kneeling with the child. Children passing by were often taken in during the week to visit the Corner and the Altar. Out-of-town guests in the village came, registered in the Guest Book, and often dropped a gift in the little Italian box which was always ready to receive a coin.

The purposes of the Corner and the Altar were to help develop a feeling of reverence and to promote thoughtful, quiet moments in the sanctuary; to help develop an appreciation of beauty; and to encourage creative expression on the part of boys and girls.

Weekday schools recruit for Sunday schools

By Friedrich Rest *

DO WEEKDAY CHURCH SCHOOLS recruit new pupils for the Sunday church school? Let us answer first with a weekday pupil, Johnny, and his question.

Johnny came to the teacher of his weekday class and asked, "How do you get started to Sunday school? I know how you do it in public school: you go to the office and see the principal." When another pupil had told him how to register in the church school where the weekday classes were held, Johnny then asked, "What I want to know is, which door do you go in?" One of the girls showed him the door the juniors use on Sunday morning. Johnny had been recruited for the Sunday program of the church, and nine other pupils wanted to know these things, too, as they had no church home.

Next week when the weekday teacher met her class again, she found that Johnny did get started all right, although he had been late in arriving at the church. An elderly man at the church had helped him to feel at home the first Sunday. A few weeks later he took his sister with him. The next year he took his mother. The last time the teacher saw him, Johnny said, "I hope some day to take Daddy too!"

Making out the lists

The teacher in this particular case was Miss Florence Martin, the director of weekday church schools in Dayton and Montgomery County, Ohio. These schools have in operation a definite program for recruiting from the weekday classes pupils for the Sunday church school. There are several steps in this recruiting plan. First, the weekday teachers make a survey of unchurched pupils each year and prepare a list for future use. The information is secured from the enrollment cards in the office. Each card contains the Parents' Request Blank for the pupils to be enrolled in the weekday class. The Enrollment Blank on the reverse gives full information as to church school attendance. During the year 1946-47, 1375 unchurched children, with their addresses and fathers' names, were listed as a basis for this work.

Informing the ministers

A form letter is generally sent to several ministers in the area in which the school is conducted. The letter is worth quoting as it tells its own story briefly:

"You will find enclosed a list of unchurched pupils (those who report they do not attend a Sunday school.) A similar list is being sent to other ministers in the school district. They are attending Weekday Church School at—(name of church in which classes are held.) We are very anxious to get these children to attend Sunday church school regularly.

"We would greatly appreciate any assistance you can give us in helping these children to become members of Sunday church schools. We would be glad to know what use is made of this list and which children do start in your Sunday church school.

"This list of unchurched pupils was sent to the following other ministers: ————————."

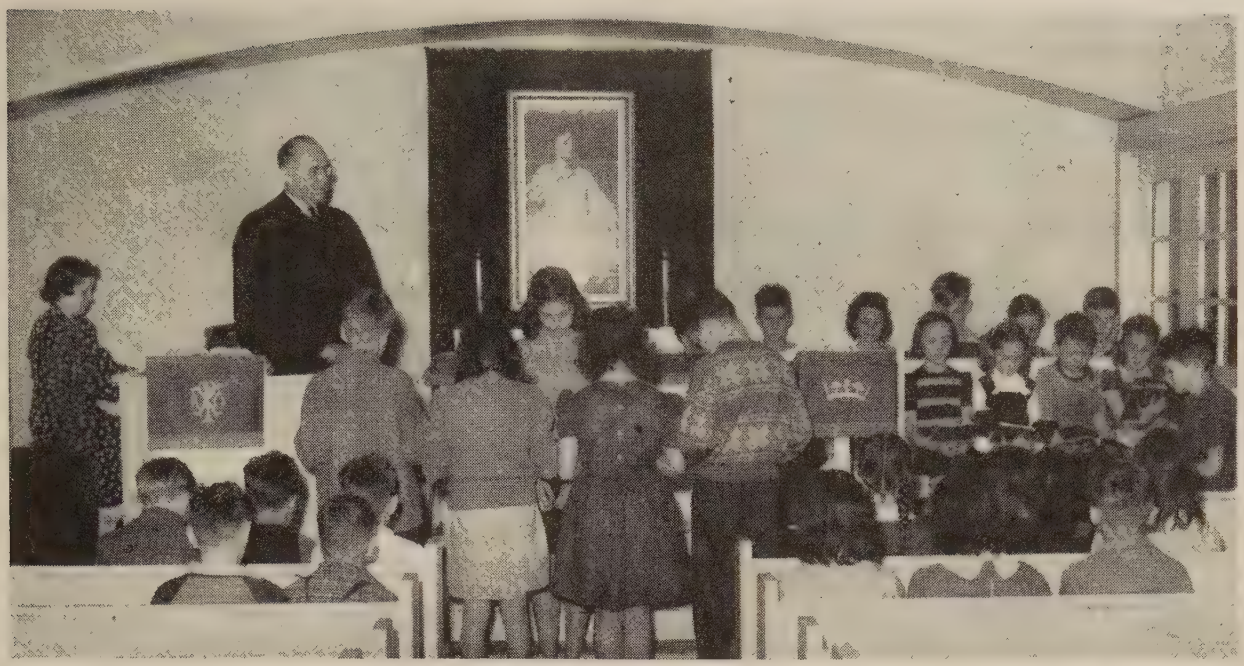
Then, two of the teachers take the list with them and discuss the prospects with the ministers concerned. Information useful to both is exchanged in these conferences.

The ministers get to work

Ministers and their churches take these lists very seriously. Two ministerial committees in the county divide up the names according to addresses close to the homes of the committee members. So anxious are some communities for these lists that they ask for them early in the fall. Most churches seek to recruit these children and their families during the Lenten season; at this time weekday teachers talk to each unchurched pupil personally. Often members of the weekday classes offer to stop by and take a class-mate along to church on Sunday mornings.

One minister sends a picture of his church and writes a letter to each unchurched pupil, introducing his announcements of the time of service with this paragraph: "Everyone is happier when he goes to church somewhere. It would make me very happy if some time you and your family would visit our church." Another minister in a new neighborhood makes a point to talk to the teacher in his school district. Either he or his church committee makes a visit

* Minister of St. Luke's Evangelical and Reformed Church, Dayton, Ohio, and Chairman of the Weekday Church School Committee in Dayton and Montgomery County, under whose general supervision a staff of ten teach 6,500 pupils each week.



Dayton Weekday Schools

One weekday class at their own initiative conducted a worship service in the chapel of the church where they met.

to the home of each unchurched pupil. Every church has its own technique. Sunday bulletins and schedules of coming events are mailed.

I have a letter before me of a minister who writes: "Thank you for the list of children at ———— school. All of these have been called upon twice. Several have begun to attend our Sunday school. We are planning a third contact and would appreciate any further addresses you might give us." Of course, some churches do not do that much with the list of prospects; it is difficult to reach the last twenty-five per cent in a community. In the course of a year about 500 pupils will be enrolled in some neighboring church. During the first semester this last school year, 186 were enrolled in a Sunday church school, and doubtless the Lenten season produced, as always, a greater harvest. No way of counting additional recruits—brothers and sisters, fathers and mothers—has been devised.

An ideal approach might include the following activities: send a copy of a parish paper, with a picture of the church and a Sunday bulletin, to each unchurched pupil; have the names read in Sunday school classes to find out if others in the class may be able to bring them in; have visits by the Sunday school teacher, and a visit by the pastor in as many homes as he can take the time for. If the pastor can visit the weekday class sometime during the school year, give a little talk on symbols, the church building, and the morning worship service in the church, and invite all who have no church home to come, a very helpful step has been taken. The Baptists have been conducting a Bible story hour in various neighborhoods for all unchurched pupils, with a national director in charge.

The weekday school program helps

The staff of the weekday schools cooperates closely and continuously in this recruitment program. Blanks are filled in three times each school year and reported by all teachers to our weekday director, who in turn makes a summarized report to the Committee on Weekday Church Schools. Our weekday schools have an evangelistic outreach, but statistics never tell the whole story. The results must be pictured as they actually happen over the course of years: a boy becomes an active church youth worker; a father becomes a member of the board of trustees and a Boy Scout sponsor; a mother heads the primary department and enlists the help of her daughter; a family of divided church backgrounds discovers the need for a religious foundation for their home life.

We reach a portion of the unreached through procedures like the ones suggested, but we reach a larger portion through our weekday teaching program. Attendance is as regular and punctual in weekday classes as it is in the public school. In the regular classes Christian ideas and ideals, worship, the use and understanding of the Bible, early Church history, Christian growth, and other phases of Christian living, are emphasized.

Guidance is even given in choosing good radio programs and motion pictures. Worship bulletins help families to celebrate Christmas and other days in Christian ways. A child who had some instructions on sharing the grace at the table asked her mother, "Why can't we pray at the table?" For the first time prayers were given in the home. It wasn't long until prayers were offered again. The happy sequel to this story is that the whole family joined a church, where they will be given further guidance in the Christian way of life.

Remembering religion in a weekday class helps a child to remember the Sabbath, to keep it holy. What is a more impressive sight than to see a whole weekday class of their own initiative conduct a worship service in a chapel? One such class asked the pastor of this church, a Lutheran, to preach a little sermon to them on the theme of their service. A children's choir sang; the teacher of the class played the pipe organ; children led in reading the Scripture, participating in the offering and prayer. Everyone in the class was reached with religious teaching as they met from week to week. About one third of those who have no church home now will be reached on Sunday mornings as well!

How would Center Church be changed?

If it took seriously the Report of the Committee on the Local Church Program?

By John Leslie Lobingier*

IF CENTER CHURCH of Anytown—that mythical "average" church we keep talking about—actually makes a study of the Report of the Committee on the Local Church Program and really takes it seriously, what changes may occur? This report is one section of the larger report recently completed by the Committee on the Study of Christian Education, and is the one which affects most directly the administration in the local church.

1. *There will surely be a change in people's attitude toward the efficacy of the Sunday school.* Oh yes, this report deals with much more than the Sunday church school, but this is so central and so general that it is a good place to begin. During the past decade or two there has been all too great a sense of defeat in regard to the possibility of the Sunday school's ever doing what it is set up to do. It is easy to pick out its weaknesses and inadequacies but, to quote, "Our committee utterly repudiates the implication that such inadequacies are inherent weaknesses of the Sunday school . . . There are so many schools . . .realizing their Christian objectives that we take courage. We know that the Sunday school can be effective because, in so many instances, it is."

This note of optimism in the report ought to be sounded in Center Church. In a recent survey on the Director of Religious Education[1] one minister is quoted as saying that the only kind of Director who can succeed is one who believes that "the present Sunday school set up and program are as dead as a dodo." This national committee would regard such a Director as not worth a nickel a week.

It is important that the discouraged church, seeing the the lack of achievement in its own Sunday school, shall take a broader view, overcome its defeatist attitude, and improve its church school.

2. *There will be a new sense of the comprehensiveness of Christian education in the church.* Religious education is much more than the Sunday church school—even though many a committee on religious education is expected to extend its thought no farther.

It must reach out to the *home.* Does the church cooperate with the home as in a common task? Does it find a way of helping parents to do their part in the Christian nurture of children and in the building of Christian homes?

It must utilize the *vacation church school* and, if possible, the *weekday church school,* and in so doing plan a program so related to the Sunday church school that the three supplement one another without duplication. Although we may plan as if the same child is enrolled in all three, the fact is that many will come to only one of the three. Thus that one becomes a recruiting agency for the larger program.

Christian education reaches out still farther. The *camp and summer conference* program—chiefly for the high-school age; also for the junior-highs and for adults, and to a less extent for younger boys and girls—is also a part of religious education. The values are so great and the effect upon the local church is so real that our Center Church will adopt the policy of sending delegates of various ages and expecting something from them during the year ahead. *Choirs* are agencies of Christian education, both as opportunities to minister to others, and also as a means of Christian growth that comes to the members through the experience itself. Such *community agencies* as 4-H Clubs and Scouts deserve full church cooperation, to be used as channels of Christian character building.

Preparation for church membership is also a part of the educational program of every forward-looking church. It is much more than the pastor's class. It is "an adjustment to the whole life of the church." It includes the courses of study, the worship, the service, the fellowship, and all the planned experiences of many years in church and home.

If Center Church takes any advance steps in harmony with this report they will be in recognition of the fact that Christian education is a bigger and more comprehensive thing than we have sometimes supposed.

3. *The church itself will take on new responsibilities.* First is a responsibility for what the church itself is; for one of the two ways in which the church communicates the Christian faith is (to quote from the report) "by its spirit and life." The church that wants to do a good job of Christian teaching must begin with a realization of the fact that it teaches, first of all, by the influence of its own life.

It also teaches by more direct efforts. But these more direct efforts—classes, worship, service activities, etc.—are the efforts of the *church,* not of a separate, independent group. All too often we find a church plus a Sunday school —two separate institutions. This ought not to be. "We need to work against the independency of the school and recognize that it is simply the church at work in its teaching task." If our imaginary church profits by this report it will see that the *church* elects the superintendent and educational committee, that the *church* gives the needed financial support, that the church's pastor is in every way the pastor of the school, that the school is a church school, not merely in name, but because it is the school of the *church.*

4. *Christian education will be recognized as a value for those who are older as well as for the young.* Center Church probably regards it as for children and young people. In fact, most people do! But as long as life lasts we have needs that a teaching church can and should meet. "The convic-

* Secretary of Religious Education, Massachusetts Congregational Conference and Missionary Society, Boston, Massachusetts.

[1] *Directors of Religious Education—A Survey,* by Erwin L. Shaver, p. 33. Reprinted from *Religious Education.* Available from the author at 14 Beacon St., Boston 8, Massachusetts, 75c.

Ralph Berry

Young adults need the church's serious interest and planning.

tion is growing that the most important emphasis in Christian education today is at the adult level." The slogan adopted for the United Christian Adult Movement a few years ago was: "Study, Worship, and Action" in the important areas of life—the Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life, Community Issues, Social Problems, World Relations. At a time when other agencies are stressing adult education the church must not lag behind. The church that takes this report seriously will have study groups (which are action groups too) for its men and women in the areas of adult needs and interests and responsibilities.

Closely related to this is a concern for young adults, the men and women in their twenties and thirties, both married and unmarried. The greatest drop from church life has come at this period. Young adults need the church's serious interest and planning; usually they need a group of their own. Our concern must not be, what we can get *from* them; nor what we can *do for* them; but what can be done *through* them and *by* them, for the church and for themselves and for the world. Will Center Church really do something significant regarding the young adults of the community?

5. *Training for better leadership will become a major emphasis of the church.* This national committee did not think it was saying anything new at this point, but it did think it was saying what needs to be said with new force. It secured the answers of one hundred ministers (rural and urban) to seven questions. One was this: "When you think of Christian education in your church . . . what are the things that bother you most?" The largest vote was for *inadequate leadership.* Another question was this: "In so far as the educational program of your church is effective and significant, what are the reasons?" The great majority spoke of *the teachers and leaders* ("consecrated," or "trained," or "capable," etc.). Another question followed logically: "In so far as it is unsuccessful and ineffective, what are the reasons?" Again the preponderant answer was in terms of *the teachers and leaders* ("not trained," "not consecrated," "not sufficiently interested," etc.). Center Church, considering this report, will sense anew the need for an improved leadership and think of "the quality of the leader, the faith on which his life is built, his motivation and life purpose, improvement in methods, leadership experience." Sensing this need, will it give itself wholeheartedly to training prospective leaders and the leaders now on the job, by means of a community training school, summer conference attendance, a well-chosen and used library, workers' conferences on significant issues, training in lesson planning, and every other means possible to secure? And will it train them to be youth advisers, choir directors, church school and adult class teachers—*better leaders?*

6. *It will shift its emphasis from the superficial to the things that are basic.* Center Church has been too much interested in numbers, measuring its success in terms of numerical growth, and recognizing in pupils no achievement other than attendance. This needs to be changed. This church must set up for itself real aims and objectives and measure its success in terms of the realization of such aims, not in terms of numbers. It must get away from the common devices of attendance awards that take into account nothing in the area of character growth, or spiritual development, or deeper insights. The things that are easy to measure are not the most significant, but the church's concern must be for the things that are significant.

It must learn that the way to work toward a successful program of Christian education is not to urge attendance and give pins to those who keep coming, but rather to do the more basic things: better teaching, deeper appreciation and achievement of the objectives in view, more Christian homes, significant experiences of worship and service, and enterprises that mean living the Christian life.

If Center Church takes this report seriously it will learn that there is no short-cut to success in Christian education, but that it must build strong foundations and work with diligence for every advance position. This is always the way with real education.

Protestant strategy in the community

Not just "one after another," but increasingly "all together"

By Harry C. Munro

ONE AFTER ANOTHER the great religious bodies of American Protestantism have met post war chaos and destitution with an all-out response of compassion, reconstruction, evangelism. Every communion has its "crusade" or "new life movement" or evangelistic campaign. One after another, denominational teams tour the country, sounding the call of dire emergency to their respective constituencies. Quotas are set. Goals are accepted. Victory is heralded. This thrilling spectacle of American Protestantism, mobilized to wage peace and reconciliation and redemption, should hearten the most war-weary and fearful. The Gospel is still the Power of God unto salvation, more than a match for any man-made destruction of which even this sophisticated generation is capable.

One after another, they've done it. There would be tragedy in that sequence if those same great religious bodies had provided for only these unrelated denominational approaches to the communities of our land. For the post war emergency needs in any community, from hamlet to metropolis, are community-wide. Responsibility for them is inevitably shared by all neighboring resident religious forces. A corporate thrust of united Protestantism is the long overdue strategy now so desperately needed. Consecutive denominational drives alone, triumphant in themselves, may still leave many basic needs of the religious community unmet. The fresh embodiment which Christ awaits in every community today calls for synchronized, coordinated action of his followers who share his cause in their community.

How the Missions are conducted

Fortunately the National Christian Teaching Mission, developed cooperatively by these same denominations, provides just this needed strategy. It can be the corporate expression, at the community level, of these great post war drives of American Protestantism. "Impossible!" you say? "How can a program be denominational and interdenominational at the same time?" Look at this novel set-up and you will see the answer. It is so new only fifteen communities have experienced it.

What is a Mission? Perhaps it is better called a community-wide program of Fellowship Evangelism. First, it is a program which takes place entirely in each local participating church. In that church it is directed by a "Guest Leader," selected and called by the church for a week of intensive service, from the ministry or field forces of its own denomination.

Each local church undertakes four projects, engaging in these, every officer, teacher, or other worker carrying any kind of responsibility in any phase of church work. The Guest Leader, working as a team mate with the minister, directs these projects, receiving his guidance, technical help, and program resources through a coaching seminar which parallels his work in the church. The four projects in each church are as follows:

1. A "Self-Study of Evangelistic Potential" in which the unused capacities for evangelistic outreach and service in every fellowship, study, and service group in the church are revealed and evaluated.

2. Its share in a Complete Religious Census of the community, the object of which is to place on the "responsibility list" of some church, every man, woman and child in the entire community.

3. The setting up and launching of a "Fellowship Cultivation Program" which mobilizes the personnel of every fellowship, service and study group so as to cause Christian fellowship to flow around every person on the church's responsibility list.

4. A plan for "Program Enlargement" to care for new persons brought under its care through the other projects, and to tone the church up to its enlarged responsibility all along the line.

While Guest Leaders are given general guidance and resource materials in the Seminar, they are urged also to secure and use any corresponding materials carrying their own denominational program and emphases. In the "Metropolitan Pattern" of the Mission the seminar is handled chiefly in denominational groups by national denominational secretaries. The Mission program is the first plan developed for recognizing fully and effectively at the same time the two-fold essential relationships of a local church: (1) its relationship to and identity with its religious communion; and (2) its equally primary relationship to its religious community. It is the first plan to serve these two relationships by a program that is both denominational and interdenominational at the same time and place.

Fifteen Missions have been held

During the past year such Missions have been held in fifteen communities. These Missions have varied widely in their quality and thoroughness. The quality has steadily improved. There are, however, factors outside the Mission administration and beyond control of the participating churches which qualify the Missions from city to city. Space does not permit a report Mission by Mission. Consequently we classify the Missions into three groups according to the following qualifying factors.

Missions in Group I were those in which (1) The great majority of Protestant forces of all varieties in the community participated in the full activities of the Mission, providing themselves with Guest Leaders. (2) Careful long range advance preparation was made by the churches. (3) Through careful lay-out and adequate forces a complete and accurate census was made. (4) There was a distinct growth during the Mission in the spirit of good-

will, mutual appreciation, and cooperation among all the diverse participating groups.

Group II includes Missions in which: (1) Important Protestant churches or denominations did not participate. (2) Only a part of the participating churches had Guest Leaders. (3) The census was inadequately laid out or was too large an undertaking for the available forces. (4) Advance preparation was inadequate in many cases.

Group III includes Missions in which: (1) Only a relatively few of the Protestant churches secured Guest Leaders, made the necessary preparations, and undertook the full Mission program. (2) The majority of churches did census taking but nothing more. (3) The census was consequently poorly done. (4) The morale was not good owing to disappointment over non-participating churches, frustration of churches trying to get along without Guest Leaders, and dissatisfaction with the census.

Group I	
Cedar Rapids, Iowa	October 10-18, 1946
Pawtucket, Rhode Island	October 17-25, 1946
Medford, Oregon	Jan. 30-Feb. 7, 1947
Colton, California	Feb. 13-21, 1947
Des Moines, Iowa	Apr. 30-May 9, 1947
Group II	
Waubaunsee County, Kansas	Aug. 29-Sept. 6, 1946
Yakima, Washington	Jan. 9-17, 1947
Redlands, California	Feb. 13-21, 1947
Williamsport, Pennsylvania	March 6-14, 1947
Lockport, Illinois	March 13-21, 1947
Berrien County, Michigan	April 16-25, 1947
Group III	
Kalamazoo, Michigan	Oct. 3-11, 1946
Toledo, Ohio	Oct. 24-Nov. 1, 1946
Spokane, Washington	Jan. 16-24, 1947
San Bernardino, California	Feb. 13-21, 1947

These are judgments of the Director on each Mission as a whole. It is important to note that in every Mission regardless of the "group" in which it fell, there have been individual churches which had good Missions. Likewise there have been individual churches which, as such, had poor Missions. In fact in one city, not mentioned above, a Mission was cancelled after the seminar actually started, because it was clear that only one of the twenty or more churches had taken any of the prescribed preparatory steps. That one church with its Guest Leader, however, went ahead with some special help from the Director and had a good Mission. Its minister's report of results is one of the most enthusiastic. The Mission provides an opportunity. It is up to each church to determine what it will get out of it.

In the Missions this year a total of 223 Guest Leaders have served as many churches, including several national secretaries of evangelism and of Christian education, a number of field workers and state and city council staff members and many ministers. Eighty-one other churches have had Missions led by their own ministers, with 190 additional churches sharing in some part of the work, usually census taking.

Using this approach in a broader strategy

Plans are under way to transform this "one after another" approach to the religious community into a Protestant strategy, which will recognize at the same time the freedom of the denomination and the rights of the religious community.

One way of doing this is the rapid expansion of the Teaching Mission approach. Several state councils have plans under way to make it a major feature of the state council program. Denominational field secretaries can become Mission directors, each conducting several Missions a year. This field outreach is greatly expanded thus because, through the Guest Leader plan, they actually convert the resident ministers into effective field workers under their coaching. Several denominations are adopting the Mission pattern also as an effective means for promoting denominational goals and emphases. The Teaching Mission will receive major attention in the 1948 International Council Annual Meeting next February.

A second expression of the united approach is the proposal for a common emphasis on evangelism during the fifteen months at the turn of the half-century, beginning in October, 1949. This has been approved by the Federal Council of Churches' Executive Committee and is being referred for action to all other national agencies, denominational and interdenominational.

A third approach came as a culmination of many hours of discussion of a "Protestant Strategy" in the annual meeting of the Association of Council Secretaries at Lake Geneva in June. This discussion was the more significant because participating in it were a group of denominational home missions secretaries who were also at Lake Geneva in conference on the urban church. The following action which climaxed the discussion, promises a way by which the individualism of "one after another," gives way to voluntary planning of a synchronized approach.

"That the Association of Council Secretaries requests the Inter-Council Field Department, through the appropriate channels, to carry out the following procedures:

"1. To request the program making or promotional agencies and officials of each Protestant denomination to make available at once to all other denominations, through the Inter-Council Field Department, full information regarding any plans or proposals now under consideration for any future denominational goals, or movements, or field or promotional emphases which will affect their local churches, whatever the stage of development such plans may have reached.

"2. To call a conference of the responsible denominational officials concerned with such proposed emphases or plans, to consider together any possible synchronization of the common elements in them.

"3. To urge these denominational agencies and officials to make such plans for the promotion and administration of these common program and promotional elements as to synchronize the approach to the churches of given communities, cities, or states, thereby enabling these denominational approaches to support one another and also to enlist the support of community or field agencies in common promotion.

"4. To urge these denominational agencies and officials to plan denominational administration, promotion, and field service which affects local churches, with such flexibility of schedule as to enable these churches to take advantage of and participate in community-wide or area religious programs and emphases as means of fulfilling denominational obligations, rather than in spite of these obligations."

Followers of the star

A Christmas pageant

By S. F. Welty*

THIS PAGEANT may be used with or without a giving of gifts. The only scenery required is a lighted star shining down upon a manger scene. If possible the tableau should be lit by a spotlight, so that the characters, giving their gifts, need not remain after they kneel beside the manger, but can pass into the shadows and disappear. If possible, too, a spotlight should follow the characters as they approach the tableau down the aisles of the church auditorium. The child and the teacher should be seated on one side, but below the level of the tableau if possible.

Characters

An unseen choir	The Disciple Peter
A Teacher	The Apostle Paul
A Child	Francis of Assisi
Joseph	Martin Luther
Mary	William Carey
Three Shepherds	A Modern Man
Three Wise Men	A Modern Woman

The Music

The hymns, all familiar ones, may be sung by the full choir, as solos, or by choir and audience, at the discretion of the director. All are found in *The Hymnal* of the Presbyterian Board of Christian Education and *The New Hymnal for American Youth*, edited by H. Augustine Smith for D. Appleton-Century Company, with the exception of one or two, for which alternates are suggested. Most of them are found in every hymnal, and in any case, no one hymn is indispensable; a hymn with a similar theme can easily be substituted.

The pageant begins with the singing by the unseen choir of the Michalet Carol, or the Negro spiritual "Behold That Star."

MICHALET CAROL

That shining Star
  Whose lovely light
Once led the wise men by its guiding beams,
  Still from afar,
    With hope as bright
Calls men to rise and follow toward their dreams.

Through evil night
  And days of hate
The angels' song rings clear and sweet again.
  Then triumph, right!
    And ill, abate!
Until Peace reigns, with great goodwill to men.

Then open, eyes,
  And open, heart,
And open also, every questing mind;
  Let each man rise
    And do his part,
For Christ shall reign when men learn to be kind!

THE TEACHER *and the* CHILD *enter. As they approach the platform, the* CHILD *speaks:*

CHILD: Whenever I hear the Christmas story or look up at the Christmas sky, I wish I could have followed the star to Bethlehem.

TEACHER: Child, you can follow it.

CHILD: But it shone long ago, and far away. Only the shepherds and the wise men saw it.

TEACHER: Only the shepherds and the wise men saw it with their eyes. But many men and women have seen it with their hearts and minds.

CHILD: Could I see it?

TEACHER: Yes, if you listen to the words of the story and open the eyes of your imagination.

CHILD: Tell me the story.

TEACHER: "And there were shepherds, abiding in the fields—"

CHILD: (*As the* SHEPHERDS *appear in the shadows at the back of the auditorium)* I see them! I see them!

(The SHEPHERDS *come toward the tableau of the manger.)*

Choir: "The First Noel," stanzas 1 and 2

SHEPHERDS *speaking or singing as convenient, each read either the first, second, or the fourth stanzas of* "O Little Town of Bethlehem," by Phillips Brooks.

(*The* SHEPHERDS *kneel by the manger, then go off into the shadows.*)

TEACHER: "Now when Jesus was born in Bethlehem, of Judea, in the days of Herod the King, behold wise men from the east came to Jerusalem, saying, 'Where is he who has been born King of the Jews? For we have seen his star in the east, and have come to worship him.'"[1]

CHILD: (*Seeing the* WISE MEN *as they approach from the shadows.*) Their robes are glittering! They look like kings!

Choir: (Sings either) "Through the Dark the Dreamers Came," by Earl Marlatt, or "The Kings of the East Are Riding," by Katharine Lee Bates.

WISE MEN: (*Speaking or singing, one stanza each, as desired)* "There's a Beautiful Star," *or* "We Three Kings of Orient Are."

CHILD: I have seen the wise men following the star! But no one has followed it since then, have they?

TEACHER: Other wise men, and women too, have followed it, all through the ages. They have been the saints and martyrs of the church.

CHILD: Where did it lead them?

TEACHER: Down strange paths, into strange countries, in work of love and peace, to Jesus.

Choir: (Singing as Peter appears in the shadows) "Through the Night of Doubt and Sorrow," by Sabine Baring-Gould.

CHILD: Someone is coming! He carries a net, like a fisherman!

TEACHER: Jesus called him to be a fisher of men.

CHILD: It is the disciple Peter! I hope he will tell us about the path toward the star!

ST. PETER: (From II Peter 1:16-19, 5-8[1])

"We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased,' we heard this voice borne from heaven, for we were with him on the holy mountain. . . . You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ." (PETER *kneels at the manger and then disappears into the shadows.*)

CHILD: What is Peter bringing to the Christ?

TEACHER: Courage and faith. He was the rock upon which Jesus built his church.

CHILD: Someone else is coming! It looks as if he has a tent on his shoulder!

(PAUL *has appeared in the background.*)

TEACHER: That is the tentmaker who persecuted the Christians, until he travelled the road to Damascus, and the Lord Jesus appeared to him in a blinding light from heaven.

Choir: "O Splendor of God's Glory Bright," by Ambrose of Milan.

CHILD: It is Paul, the Apostle!

ST. PAUL (Speaks, from Ephesians 6:10-17[1]): "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace: above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (PAUL *kneels by the manger, then goes into the shadows.*)

CHILD: What did he bring to Jesus?

TEACHER: Faith, hope, and love—and the greatest of these is love.

CHILD: See, someone is following him. He wears a tattered robe with a rope for a belt!

TEACHER: That is the rich man's son who gave everything he had to the poor.

(Continued on page 37)

* Parsons College, Fairfield, Iowa.

[1] Revised Standard Version, New Testament.

THEME FOR OCTOBER: *Thinking of Others*

For the Leader

Peace and happiness will only come to the world as we help our children to think of others. Our boys and girls must be taught that real joy is to be found only as they live out the commandment Jesus gave us to love our neighbors as we do outselves. We as leaders will have to love our neighbors and friends sincerely; we will have to love other races of people; we will have to have concern and love for those who are underprivileged in the world if we are to help our children grow in thinking of others. Our task is a challenge! Let us live as Christians with our children.

All songs this month are from *Sing, Children, Sing,* by Edith L. Thomas, Abingdon-Cokesbury Press, Nashville 2, Tennessee.

October 5

THEME: *God's Love for Everyone*

WORSHIP CENTER: A beautiful picture of autumn showing the red and golden foliage of the trees, or a grouping of autumn leaves. Two yellow or orange colored candles placed on either side of the picture with an open Bible between them.

PRELUDE: "The Butterfly"[1]

CALL TO WORSHIP: Sing: "Loving Kindness"[1]

OFFERING SERVICE

CONVERSATION: "God's Love for Everyone"

As I was coming to church, I felt like saying "thank you, God" as I saw the red and golden leaves falling to the ground. Their color is rather wonderful. Does anyone know what causes them to change from green to red and yellow? Yes, perhaps it is the frost. As the leaves fall to the ground they turn back into the soil and provide food for the roots of trees that will form new leaves in the spring time. Perhaps the beautiful colored leaves that we love to look at will remind us of God who has planned so many wonderful things for us to enjoy. Everyone can enjoy the great out-doors. God did not love one group of people better than another group in creating our universe. All people everywhere can, if they will, enjoy the wonders in the world.

FROM THE BIBLE: Psalm 107:15. Someone who lived long ago wrote this verse and felt how much God loves everyone.

LEADER: While the pianist plays some quiet music, let us think about some of the wonderful things that we have enjoyed most in the out-of-doors. Then perhaps we can put our thoughts into a prayer.

QUIET MUSIC: "For the Beauty of the Earth"[1]

CREATING PRAYER: By leader and children. As the children share their ideas place on the blackboard.

CLOSE WITH CHILDREN'S PRAYER

POSTLUDE: "Loving Kindness" (while a child snuffs out the candles)

October 12

THEME: *Who Is My Neighbor?*

WORSHIP CENTER: On the worship table have an open Bible, a vase of autumn flowers, and the Elsa Anna Wood picture, "The Good Samaritan" obtainable from any denominational publishing house.

PRELUDE: "Loving Kindness" (softly played as a child or leader lights the candles)

OPENING THOUGHT: This poem may help us remember our thoughts last Sunday during our worship time:

God's love is everywhere,
In the sea and sky and air,
God's love is everywhere,
When friends are kind, play fair and share.

LEADER: We have felt God's love for us in the wonderful world that he has given us. Think of all the different kinds of food that we enjoy. Think of the many countries that share food with us that will not grow in America, because of the climate. There is food enough for all and yet millions of people are hungry. It is not because God does not love all people, but it is because there are many people who do not love each other.

FROM THE BIBLE: Jesus said: Matthew 22:39b

STORY:

WHO IS MY NEIGHBOR?

Jesus was always thinking of other people and how he could help them. Jesus knew that if people were good neighbors and friendly with each other that goodness would grow and love would be found in the whole world.

One day in Jerusalem, Jesus met a lawyer who asked him what he could do to have a good life. Jesus said: "What does it say in the law or the Bible?"

And the lawyer said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. But, who is my neighbor?"

(The leader will finish the story by telling the children Luke 10:30-37. The leader might point to the picture on the worship table showing the rough and rocky road to Jericho. Knowing what the land was like helps to make the story richer.)

SONG: "Doing Friendly Things"[1]

PRAYER BEFORE OFFERING: Dear God, because you have given us such a lovely world in which to live, help us to do good, thoughtful and kind things to make the world a happier place for other people. May we be glad to share our money so that the needs of our church may be cared for and so that people in other countries may be made happier. Amen.

OFFERING

RESPONSE: "With All My Heart"[1]

POSTLUDE: "Doing Friendly Things" (While child snuffs out candles)

[1] Thomas, E. L. *Sing, Children, Sing,* Abingdon-Cokesbury, 1939.

Primary Department

*By Olaf Hanson**

* Teacher in week-day church schools, Church Federation of Dayton and Montgomery County, Dayton, Ohio.

October 19

THEME: *How Prayer Helps Us to Think of Others*

WORSHIP CENTER: Picture of Jesus praying. A good one is Sallman's "Jesus Praying." The rest of the worship center remains the same as last Sunday.

PRELUDE: "Sunday Morning"[1] from Felix Mendelssohn.

CALL TO WORSHIP: Psalm 100:2a; Psalm 105:5

SONG: "Doing Friendly Things"

LEADER:

Do you ever wonder why people pray? Christian people all over the world pray in their homes and in their churches. Every year people set aside a special day and call it the World Day of Prayer. Do you know whether Jesus prayed? Do you pray? When? When people get very quiet they are able to think better. When people think about God they want to act and live in a better way. Sometimes when people pray God helps them to make better choices. I would like to tell you a story of how prayer helped Jesus long ago.

STORY:

PRAYER HELPS JESUS

Spring had come to Nazareth. The gay red and yellow flowers springing up among the new green grass made one feel very happy. Birds sang merrily in the trees. Who could help but feel glad on such a day?

Seated on a hillside overlooking all this beauty, was a young man. He was an attractive man, with dark olive skin and wavy hair. He looked strong and brave. It was Jesus, and he was thinking. Would it be possible for him to leave his carpenter shop and the care of the family to a younger brother? Would he be able to get the leaders in the synagogue to understand that God loves all people? Would he be able to help the people of his country understand that they must love their neighbors? Could he do such a big task as this?

The hours moved on as he sat thinking. The sun made a golden glow in the sky and finally disappeared. Darkness fell and the stars began to shine. Jesus loved the stars and wondered how far away they were. A cricket's chirping sound broke the quiet. He looked quietly at the big dipper. Suddenly he spoke aloud.

"Oh God, help me to show the people how they may live useful and loving lives. Help me to plan out the work you want me to do. Help me to love and care for others who are sick; help me to share with poor people, and cheer those who are lonely and sad. Amen."

As he continued to look at the beautiful night sky, he listened for the help that he hoped would come from God. All alone, he was able to think and God seemed very near. A plan began to form in his mind. God did not expect him to do all the teaching by himself; he must choose some strong, kind people to help him in his work. Peter might help in teaching people to love others. James and John who were brothers and strong fishermen were just the kind of men needed, if they could leave their old father Zebedee. Yes, there were others too who could be counted on. God was helping him already to see what had to be done. What a wonderful Father was God.

Slowly he arose and walked down the hill-

side to his Nazareth home. It would be hard to leave the carpenter shop and his family but he must become a teacher and help other people to live happier lives.

—O. H. (Based on Luke 6:12, 13)

SONG: "Giving Thanks"[1] Perhaps we could make this our prayer for today as we sing it.

SILENT PRAYER: For people all around the world.

OFFERING SONG: "Church Offering"[1]

OFFERING SERVICE

RESPONSE: "With All My Heart"

CLOSING PRAYER POEM:

Dear God,
We give our thanks to thee,
For the silver, shining sea,
For the sun, so golden bright,
For the evening rest at night.

Dear God,
We give our thanks to thee,
For the birds' glad song of cheer,
For friends and neighbors that we see,
And children who play merrily.

Dear God,
We give our thanks to thee,
For the fruit upon the tree,
For Jesus' love for all humanity,
For his kind and loving ways,
To people that he saw each day.

Dear God,
We give our thanks to thee,
May we like Jesus kindly be,
In home, or school or on the street,
Share kindliness with friends we meet.
Amen.

O. H.

POSTLUDE: "Adagio"[1] from Felix Mendelssohn

October 26

THEME: *What Can We Do?*

WORSHIP CENTER:

An appropriate picture for worship today might be one showing children playing together in a friendly way; or getting a surprise gift ready for someone in their neighborhood or sharing articles of clothing or money for children overseas. Since there is such a need for friendliness to other people throughout the world this last picture might be the most worthwhile. A small world globe might also be used.

PRELUDE: "Giving Thanks"[1] (Child or adult lights candles.)

OPENING PRAYER:

I THANK THEE, GOD

For the blue skies I do see,
For the birds that sing to me,
For the animals big and small,
I thank thee, God.

For the stars, the moon, the sky,
For the birds that swiftly fly,
I thank thee, God.

For the oceans brightly blue,
For the seas so gloriful too,
I thank thee, God.

For the children at their play,
For the stones and rocks that lay,
I thank thee, God.

For the sea shells on the sand,
For the earth and for the land,
I thank thee, God.

For the baby's wee low cry,
For the mother's wee low sigh,
I thank thee, God.

For the people in Bible times,
For the Psalms they sang in rhyme,
I thank thee, God.

For the morning and the night,
For the people that do right,
I thank thee, God. Amen.

—CAROL WILLIAMS[2]

LEADER:

This month during our worship time we have been trying to realize how God loves all people everywhere. God's gifts of love and goodness are all around us. The prayer poem I have just read you shows how a little girl felt so thankful that she wanted to create her own prayer.

We have discovered that Jesus was always thinking of other people and how he might help them. Who was the man whom Jesus helped by telling a story that we had two Sundays ago? We also learned that as Jesus prayed, God helped him to know what to do. Perhaps God would help us to be kinder and more thoughtful of others if we would pray more often, and ask his help. There is a little song that tells us what we can do to think more often of others. Let us sing it now.

SONG: "Friends Of All"[1]

STORY:

HENDRIK AND THE HEIFER

I would like to tell you a story of some children and what they did for some people who lived on the other side of the world.

Jackie arrived at church school just as Miss Peters was saying, "We have a new boy in our department today. He has come a long, long, ways from his home in Holland. I'd like you to meet Hendrik." Hendrik, a little blonde boy, smiled shyly and said, "Hello."

"We're glad to have you here with us," remarked Bobby, "but how can you speak English?"

"I learned to speak it in Holland. My father said that someday we might come to America. I am beginning to like America so much. Everyone is so friendly. I liked the boat trip too, though mother was sick. Seasickness, I think father called it."

"Tell us about your trip and about Holland—" began the children, but Miss Peters said, "Let's give Hendrik a chance to get acquainted."

"I don't mind, if you want me to, I'll tell you a few things," replied Hendrik.

"Yes, please, tell us!" said several others.

"Most of you would like Holland with its windmills and tulips. It was prettier, though, before the war. Sometime you may try my wooden shoes. I'll bring them. You'll probably think them funny. You have such good food in America. This morning when I drank my glass of cold milk I couldn't help but think of the little babies that are so thin and so hungry and who need milk and good food. No one looks hungry here in America. I wanted to send all my milk to them."

Jackie interrupted and said, "Miss Peters, why couldn't we send them some milk, I mean the children and babies in Europe?" Jackie was thinking, too, of the milk that he had left in his glass at breakfast because he was full. Probably mother had thrown it away.

Before Miss Peters could reply, Mary spoke and said, "Why couldn't we send a cow and then they could have plenty of milk?"

"But cows cost a lot of money don't they?" said June.

"I'll bet my uncle would sell us one of his baby calves and we could feed it and when it was big enough we could send it," said Mary.

"Oh," said Hendrik, "a real baby calf! I haven't seen a cow or calf either for so long."

"Maybe we could share our money and buy the calf, Mary, from your uncle," said Miss Peters, who was excited, too. "If he would keep it for us we could buy food for it and when it's grown we could send it. We could write and find out about sending a cow to Europe."

Just then the closing bell rang, and Miss Peters said, "Hendrik, you'll have to tell us more next Sunday."

"I'll tell you next Sunday, what Uncle William says about the calf!" said Mary while buttoning her coat.

"Won't that be fun to buy a real calf!" said Jackie.

Next Sunday morning, Mary burst into the room saying, "Uncle William is going to give us the calf, but we will have to pay for her food. We are invited to come out any time and help care for her."

Plans were made to get information about how to send the heifer, from the Heifer Project Committee, New Windsor, Maryland. A day was planned to go out to see the calf.

"I wonder," said Miss Peters "if in our prayer today, we could not thank God for helping us to find something to do that will really help others who do not have what we have."

"Yes," said Jackie, "I decided after hearing Hendrik to eat everything on my plate and not waste anything."

The primary department was very quiet as Miss Peters prayed.

PRAYER: Maybe we could have a moment of silent prayer today and think of how we too might be able to help others.

OFFERING

OFFERING RESPONSE: "Church Offering"[1]

CLOSING SONG: "Not Too Far for Loving"[1]

LEADER: Perhaps next Sunday we might decide as a group to do something for others. Think during the week what we might do, and I'll have some suggestions for you next week.

POSTLUDE: "Not Too Far for Loving" (Play quietly while candles are extinguished.)

[2] Grade 4—Brown School, Dayton, Ohio. Used by permission.

Junior Department

*By Elouise B. Rivinius**

THEME FOR OCTOBER: *Teach Us to Pray*

For the Leader

At this time the older children in the junior department will have been promoted and a new group of primary graduates will compose about one-third of the department. Remember the limitations of these little people. Help them to learn how to use the hymn book correctly. Let them find some very familiar passages in their new Bibles. They may know the Lord's Prayer if it has been used in the primary department, but you may be surprised at the misconceptions and mispronunciations that will come to light as you study the passages together. Children in Southern California have been heard to say "Hollywood be thy name." A brief period of preparation for worship will bring rich rewards in more meaningful worship experiences for your boys and girls.

For the worship center for World Com-

* San Marino, California.

munion Sunday (October 5) secure any lovely picture of Jesus teaching on a hillside. A simple flower arrangement and a Bible opened at Matthew 5 will complete the worship center. Also have ready a clear copy of "The Last Supper" (by Leonardo da Vinci) large enough to be seen by all.

On World Order Sunday (October 12) the worship center might be composed of a large world globe with a Christian flag above or behind it and an open Bible to the right of the globe.

For the last two Sundays use "The Omnipresent" by Arild Rosenkranz or various pictures of individuals and groups in the attitude of prayer. If any of the suggested pictures can be projected in Kodachrome slides it would be very effective.

For the leader's own enrichment she will find much inspiration in such devotional books as *Christ's Mold of Prayer* by James Allen Francis, *The Will of God* by Leslie Weatherhead, and *The Will of God for These Days* by Kirby Page.

All hymns are from *Hymns for Junior Worship*, The Westminster Press, 1942.

October 5

World Communion Sunday

THEME: *Our Father*

PREPARATION FOR WORSHIP:

In our church worship service and here in our own department we often use a lovely prayer that is called "The Lord's Prayer." How many of you know every word of it? Would you like to hear the story of how we happen to have this prayer to use in our worship?

(Tell the story "The Greatest Prayer"[1]; or tell in story form the incidents recorded in Matthew 6:1-12. Lead the children into a creative discussion of the meaning of the term "our Father" by such questions as the following:)

How does Jesus teach us to think of God?

If God is "our Father," what relation are we to other people?

Does that mean just our own family, our church, our own city, our own country, the people whose skin is the same color as ours, those who talk the same language as we do?

Do you think we should pray this prayer unless we can truly mean it when we say "Our Father"?

Do you know what "hallowed" means? (holy, revered, reverenced, not used carelessly, etc.)

Many great musicians have put the Lord's Prayer to music. One of them is Albert Hay Malotte. I have asked . . . . to come in and sing it for us this morning for our worship time. As she (he) sings for us shall we sit very quietly and think of how many different groups of people we know of who are God's children and our brothers and sisters? Perhaps we will think of some special way to show our love for them and for "our Father."

PRELUDE: "The Lord's Prayer" (instrumental)

CALL TO WORSHIP: The Lord is in his holy temple. Let all the earth keep silence before him.

SOLO: "The Lord's Prayer"

LEADER:

In remembrance of Jesus who helped us understand that God is the loving father of all races and all people everywhere, our church is taking its part today in what is called World Communion Sunday. All over the world Christian people are gathering in their places of worship to take part in the communion service. Those of you who have joined the church may have taken communion before and know that to take the bit of bread and drink the few drops of grape juice means that we are thinking of Jesus and remembering the things he taught us about God, and how he died because he loved us and wanted to help us live as brothers and sisters in God's family.

(Show picture "The Last Supper.")

This is the way a great artist thought Jesus and his friends might have looked as they ate their last supper together before he had to leave them. It was there that he asked them to "remember" him whenever they sat down to eat together. While other Christians all over the world are remembering Jesus, shall we too remember him?

LITANY (led by the leader):

For Jesus, who taught us to think of God as "our Father,"

Response: We thank thee, our Father.

For the church which carries the story of God's love for his children to the farthest corners of the earth,

Response: We thank thee, our Father.

For the love of those who are dear to us, and for the understanding that boys and girls of every race and color are dear to thee,

Response: We thank thee, our Father.

LEADER: At the close of that first communion service the Bible tells us that Jesus and his friends "sang a hymn and went out." Shall we also sing a hymn of praise?

HYMN: "God Loves His Children Everywhere" or "In Christ There Is No East or West"

OFFERING SERVICE:

Leader: What shall I render unto Jehovah for all his benefits towards me?

Response: Bring an offering and come into his courts.

Prayer of dedication: Our Father, bless these gifts which we have brought to thy altar and may they be used to help more of thy children to know thee better.

Response: "Our Gifts We Share"

CLOSING WORDS: As we leave this place of worship, may the spirit of love which was in Jesus dwell in our hearts and lives today, and every day. Amen.

October 12

World Order Day

THEME: *Thy Will Be Done, on Earth*

PREPARATION FOR WORSHIP:

Last week, as we began to think about the Lord's Prayer, we found we could not even start the prayer that Jesus gave us unless we were ready to think of others as our brothers and sisters whom God loves in just the same way as he loves us.

What are the next lines of the prayer?

(Discuss briefly the meaning of the phrase "Thy will be done," helping the children to see that war, famine, poverty, ignorance and much disease are the result of the selfishness and greed of individuals and nations who have forgotten that God is "Our Father" and that we are all brothers and sisters.)

Let us find Matthew 7:12 and read together what Jesus said was the right way to treat other people.

During our quiet music let us each think of some of the things that might happen if we should always do unto others as we would that they should do to us.

PRELUDE: *Finlandia* (Jean Sibelius)[3]

CALL TO WORSHIP:

Hushed is our quiet room.
Still is this place of prayer.
Silent we bow our heads, and feel
God's presence everywhere.[2]

HYMN: "Our Prayer" (sung to *Finlandia*[3])

Lord, for thy children everywhere we pray;
For those at home, and others far away
Where battles rage, and terror stalks the land.
Keep them, we pray, and guard them with thy hand.

[1] By Miss Hazel V. Orton. Published in the *Manual of Worship for Junior Superintendents* and later in the March 1933 issue of the *Elementary Magazine*, both publications of Board of Education of The Methodist Church, Nashville, Tenn.

[2] Source not located.

[3] In the Methodist and Presbyterian hymnals, as well as in *Hymns for Junior Worship*.

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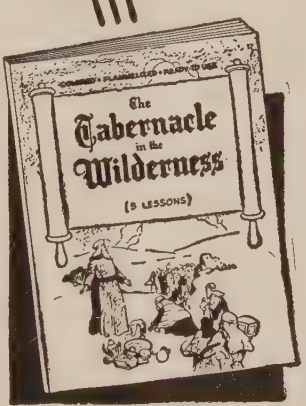

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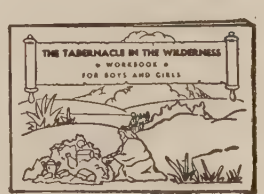

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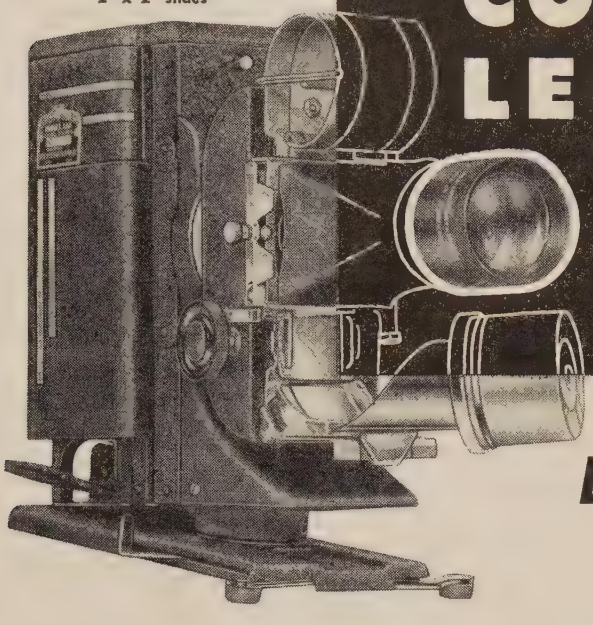

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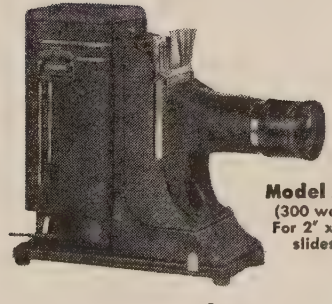

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Give them the joys that every child should know,
The joy of health and strength, a chance to grow
With peaceful sleep, and rest at close of day,
The right to work, to learn, to love, to pray.

E. B. R.

LEADER: We do not have to wait until everyone is ready to do God's will. Wonderful changes happen when even one person begins to do unto others as he would want them to do to him. Let us listen to the story of what happened when one man met Jesus and decided to try his way.

SCRIPTURE: Luke 19:1-9a (To be read by a well prepared junior)

STORY:

THE GOLDEN GLOVES[4]

Dorothy sighed as she laid her book of fairy tales on the table. "Oh dear, why can't we really have wonderful wishing rings, and seven league boots, and magic golden gloves? It would be wonderful to live in a world with things like that."

Aunt Margaret smiled understandingly for she had read those same fairy tales when she was a little girl. "I used to look for wishing rings and seven league boots and golden gloves when I was a little girl. I never found the ring or the boots, but I did find the magic golden gloves and I know where you can find them too."

"Really and truly gloves?" asked Dorothy. "And can I wear them all the time?" She knew that Aunt Margaret was playing one of her make believe games with her, but her games were always such fun that she was eager to know the rest.

"Yes," said Aunt Margaret solemnly, "I know some magic gloves which, if you put on very carefully and button up tight, will work real magic for anyone who wears them. Are you sure you want a pair?"

"Yes, indeed," laughed Dorothy. So Aunt Margaret told her to hold up her hands to be fitted for the magic gloves. Carefully she rubbed Dorothy's thumb and then each finger as though she were fitting very tight new gloves on her hands. As she smoothed down each thumb and finger she said slowly, "Do — unto — others — as — you — would — that — they — should — do — unto — you." The last two words were the buttons on the gloves and Aunt Margaret snapped them tightly to Dorothy's wrists.

"Wear them carefully, my child," said Aunt Margaret, "for there is no greater magic anywhere."

They were magic gloves for sure and all afternoon Dorothy found many uses for them. Next door they helped her take care of a darling baby while his tired mother rested, and later they stopped her from slapping her little brother when he got into her paints.

On the way to the store that afternoon she went past a fruit stand and saw some boys and girls teasing Carmella whose father owned the stand.

"Dago! Dago!" shouted one of the boys. Carmella's black eyes flashed angrily. As she turned quickly her foot slipped and she

[4] Adapted from the story "The Golden Gloves Family" by Mrs. E. C. Cronk. Used by permission of the Missionary Education Movement (Friendship Press), New York City.

fell into a puddle of water. The boy clapped his hands and shouted,

"Oh my, what a muddle;
See the Dago in the puddle!"

Everybody laughed, everybody except Dorothy. She started to laugh, too, for Carmella did look funny sitting there in the middle of the street; but then Dorothy thought, "Oh, my golden gloves. I'm sure I wouldn't want anyone to laugh at me." And she went right over to Carmella, put her arm around her and helped her up. Somehow everyone stopped laughing. The grateful look in Carmella's eyes and the eager thanks of her father made Dorothy happier than she had been in a long time.

"They *are* magic gloves," she told Aunt Margaret that night, "and I'm going to wear them every day and see how much magic I can make with them."

PRAYER: Our Father, help us to do our part so that thy kingdom may come and thy will be done here on earth. Help us to learn what is thy will for us and to do it the very best we can.

HYMN: "O Master of the Loving Heart" or "Go, Ye Who Bear the Word!"

OFFERING SERVICE (same as previously given)

CLOSING WORDS: As we leave this place of worship may the spirit of friendship which was in Jesus dwell in our hearts and lives today, and every day. Amen.

October 19

THEME: *Our Daily Bread*

PREPARATION FOR WORSHIP:

In the Lord's Prayer the first request in which we ask for something for ourselves is the phrase "Give us this day our daily bread" and we still have to use "we" and "us" if we are to pray in the way Jesus told his disciples to pray.

(Discuss briefly with the group some of the basic reasons why a large part of the world goes to bed hungry every night. Help them to see that there would be enough for all if those who had more than they needed cared enough to share with those less fortunate, and if the natural resources of the world were not dissipated in war efforts and in selfish gain for a few.)

During our prelude let us quietly think together about how it would feel to be very, very hungry with no chance at all of getting enough to eat.

PRELUDE: "Where Cross the Crowded Ways of Life" or *Finlandia*[3]

CALL TO WORSHIP (same as previously given)

HYMN: "America the Beautiful"

SCRIPTURE READING: Matthew 25:34-40

LEADER:

When Jesus wanted to teach a very special lesson to the people he would tell them a story that had a hidden meaning in it. These stories were called parables. Sometimes the people did not understand the lesson he was telling them, but at other times they knew just what he meant. If he had told a story like this to you, would you have understood it?

STORY:

THE FAVORED FAMILY[5]

There was in a certain country a woman who worked very hard to care for her own sons. She watched over them carefully and prayed for them every day that they might grow up to be strong, fine, healthy men who could help take care of the good land which was theirs and make it even more fruitful than it was.

This Favored Family was very fortunate indeed, for long ago they had secured for themselves a large amount of land. Their trees were heavy with fruit. Their fields were yellow with grain. The reason this farm was so productive was not only that the ground was rich and black but also that the strong sons of the Favored Family had built a great dam across the stream of clear cool water from the melting snows of the mountains, and so had turned all of the water upon their own land. But the farms of the Families living below them became dry and barren for lack of water.

In the house of the Favored Family the mother and her sons sat down to a table loaded with the finest food from their great farm.

"Pray, my sons," said the Mother. "Thank the Lord for the bounties that are ours. It is good that we do not need to suffer as do our neighbors who dwell below us."

And the sons prayed as their mother had taught them.

Before they had been long at the table there came a persistent knocking at the door.

The Eldest Son, opening the door ever so little, peered out. On the doorstep stood Another Mother's Son. Behind him were gathered the sons of the neighbors who lived below the Favored Family.

"We have come to demand some of the water that flows from the melting snows. Our fields are becoming dry and our crops are not growing for lack of water," said their leader. "We must have water."

"Wait outside," said the Eldest Son and closed the door in the face of the Other Mother's Son. The Favored Family talked the matter over and the Eldest Son again opened the door.

"We cannot spare water. We would not have such fine crops if we turned the water onto your land," he said.

"But our soil is good for grapes; your soil is better for grain. Give us some of the water, and we shall all have *both* fruit and bread."

"No," replied the Eldest Son, "for *we* have *both fruit* and *bread* now. We do not need your trade." And he slammed the door in the face of his neighbors, but he could still hear their voices, "If you will not give us water we will come and move in on your land. We are too many for so little land."

The Favored Family left their meal and rushed out to build higher and stronger fences around their land. They thought up a good slogan, "Favored Family First." Soon they found that fences were not enough. They needed high walls and many guns. The sons had to spend all their time keeping their land safe from the Other Mothers' sons. Before long the walls broke down in many places and the sons of the Favored Family were fighting with the Other Mothers' sons, and a great tidal wave of war swept over the fruitful lands of the Favored Family carrying away many of its sons. The fruit of the trees and the grain of the lands were also washed away in the flood, and the Mother was left alone in the wreckage of her home.

PRAYER: Our Father, as we pray "give us this day our daily bread," may we remember all of thy other sons and daughters who may be hungry, or cold, or without shelter because some of us have been selfish. Show us ways in which we may help. For Jesus' sake. Amen.

OFFERING SERVICE (same as previously given)

HYMN: "A Prayer for Peace" or "The Brotherhood of Man"

CLOSING WORDS: As we leave this place of worship, may the spirit of justice which was in Jesus dwell in our hearts and lives today, and every day. Amen.

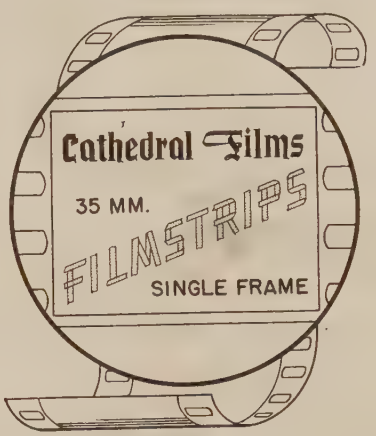
October 26

THEME: *And Forgive Us, . . . As We Forgive*

PREPARATION FOR WORSHIP:

There is one part of the Lord's Prayer which we should be afraid to pray unless we are very sure that we have done our part first. Is there anyone who has hurt us or done something so unkind that we have said, "I can't ever forgive him for what he has done" or "I'll forgive her, but I can't ever forget what she said about me?"

When we feel that way about someone the thing to do is to think about all the times



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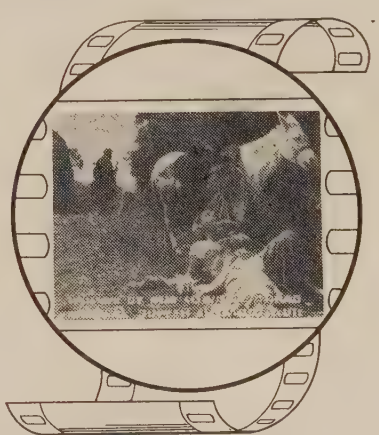

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[5] Adapted from the story "The Parable of a Favored Family" by Mary Warner Hall. Used by permission of *The Methodist Woman*, New York City.

that we ourselves have done wrong and needed to be forgiven. Would we want God to forgive us in the same way as we have forgiven the person who has not been kind to us? If not, then we must first ask God to help us learn "to forgive those who have trespassed against us."

During our quiet music let us think if we are ready to ask God to forgive us our sins and mistakes.

PRELUDE: "Lord, I Want to Be a Christian"

CALL TO WORSHIP: Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord.

HYMN: "Lord, I Want to Be a Christian"

LEADER: When Jesus wanted to help Peter understand how important it is to forgive others if we expect God to forgive us, he told him this story.

SCRIPTURE: Matthew 18:21-34 (To be read by a well prepared junior)

STORY: "Hold Hard to Love"[6] or recall the story of Joseph forgiving his cruel brothers.

PRAYER: Let us pray the prayer that Jesus gave us, slowly and reverently. Let us pause for just a moment between each phrase and think of just what we mean when we pray "Our Father . . ."

OFFERING SERVICE (same as previously given)

HYMN: "O Master of the Loving Heart"

CLOSING WORDS: May the spirit of forgiveness which was in the heart of Jesus be in our hearts and show itself in our lives today, and every day. Amen.

[6] By Grace W. McGavron; retold in *Missionary Worship Programs* compiled by Bessie Doherty (Friendship Press).

Intermediate Department

*By Doris C. Kinsley**

THEME FOR OCTOBER: *Do This in Remembrance of Me*

For the Leader

One of the best ways of teaching children to worship is to have them participate in helping others to worship. Once they have had the experience of leading others to become receptive to attitudes and ideas and to enter into the fellowship of worship, they are more appreciative of what a leader is attempting to do. The services here suggested should serve only as guides as intermediates help in the planning, more than one for each service. Often there will be suggestions that may be impossible for you to work out, but they may stimulate other ideas and help to develop imagination and variety in the worship of the department.

October 5

THEME: *The World Remembers Him*

WORSHIP CENTER: On a table covered with white is a globe, in front of which is a silver plate containing bread for Holy Communion. Standing behind the table or seated on low chairs in front are children representing other races and nationalities. Have whatever children there are in your community, even if they have to be invited in from outside your church, or else dress children to represent other countries.

PRELUDE: A group near the piano hums "In Christ There Is No East or West"

PREPARATION FOR WORSHIP: (Leader)

Jesus was sitting with his closest followers for the last time. He knew that he must leave them soon, and they would miss him. Taking bread, he gave thanks, broke it, and said, "Take, eat. This is my body which will be broken for you. And as you do it, remember Me." Around the world today, everywhere that people have heard of Jesus, they are remembering him in a service of communion. As we come, let us too remember him.

HYMN: "Christ for the World! We Sing"

SCRIPTURE: Tell the story of Jesus' supper with his disciples in your own words, pointing out how they (and he particularly) must have felt. Matthew 26: 20-30.

HOW DO YOU FEEL?

If a boy your age with a yellow skin and a Japanese name were to come into this room at this moment, how many of you would be glad to have him sit beside you? (Or choose a race that is least likely to be received warmly in your community. After a show of hands tell this story:)

It was Christmas time. In an underground hideout in China were huddled in a frightened group some people who wanted to remember Jesus. Outside were the footsteps of marching soldiers. In only a few moments the entrance would be torn down, their service would be stopped, and their lives would be in danger. Tramp, tramp, came the footsteps, closer, closer. The temporary door was broken in. The enemy soldiers were entering. The trapped comrades waited breathlessly, prayerfully. The footsteps stopped; all was silent. What could it mean? When they dared to look toward the door, they saw Japanese soldiers, not with swords drawn for an attack, but with heads bowed and knees upon the ground, in an attitude of reverence. The Chinese, in awed wonder, were silent in the presence of their enemies at worship.

Heads were raised, and one of the soldiers said, "Then you aren't angry because we broke in on you so rudely? When we got inside and heard the low murmur of Christmas hymns, we just had to join you in remembering the Christ Child. Do you mind? We cannot be enemies, can we, if we both love him and remember to do the things he taught?"

Today, during every minute for twenty-four hours, somewhere around the world people will be reaching out to take a piece of bread and a small glass in their hands, remembering Jesus who said, on that last night, "This do in remembrance of me."

(Here the children by the worship center reach out their hands toward the bread, one at a time:) White hands, yellow hands, brown hands, black hands, hands from every race and nation—all remembering Him.

HYMN: Stanzas 1 and 2 of "In Christ There Is No East or West"

OFFERING: An eighth grade boy rises: "Around the world at this very moment are millions who do not remember him because they have never heard of him. Let *us* remember him now as we give our offering to make it possible for more to learn about him.

OFFERING PRAYER: We are glad that we can live in a country where Jesus is not a stranger, where we can have services of remembrance without fear or ridicule. May the offering of our lives and our money help to bring all souls to him "throughout the whole wide earth."

HYMN: "In Christ There Is No East or West," (stanza 3).

October 12

THEME: *Remembering Him with Our Minds*

WORSHIP CENTER: A table with a study lamp and open books on it. Beside the table, as though at study, is seated a boy. Above the table is a large picture of Jesus. such as Sallman's "Head of Christ," or Hofmann's "Boy Jesus."

HYMN: "Now Thank We All Our God" or "Joyful, Joyful, We Adore Thee"

SCRIPTURE AND SONG:

(The Scripture is from Psalm 119. The hymn is "Open My Eyes That I May See."[1] Announce the hymn before the reading of the Scripture, so the place can be found without confusion and the singing can start with just a chord on the piano. Have the books kept open for the three stanzas. The Boy at the table opens a Bible to Psalm 119 and reads.)

Scripture: "Thy word is a lamp unto my feet, and a light unto my path." "Open thou mine eyes that I may behold wondrous things out of thy law." (Verses 105, 18)

Hymn: (Stanza 1) "Open my eyes that I may see"

Scripture: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end." "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Verses 33, 34)

Hymn: (Stanza 2) "Open my ears, that I may hear"

Scripture: "With my whole heart have I sought thee: O let me not wander from thy commandments." "Thy word have I hid in my heart, that I might not sin against thee." (Verses 10, 11)

Hymn: (Stanza 4) "Open my mind, that I may read"

MEDITATION: "With All Our Minds"

"I'm going to study hard this year. Honest I am," said Jack as he stood at his teacher's desk.

"What do you mean?" asked the teacher who couldn't believe her ears, for the boy before her was one who hadn't cared about his school work and wasn't even passing.

"I've decided," said the lad, "that if God is going to use me in the future, my head's got to be educated."

The teacher stood in utter surprise at this problem boy's talking about God with such frankness. She didn't know that during the summer Jack's ideas of God had grown, that his ideas about himself had changed. All she saw was that his attitude toward his books was apparently different. She was to learn how sincere was the change of attitude when the quality of Jack's work improved and good grades instead of failures were recorded beside his name.

He seemed to be having more fun, too. And more friends. By the time he was a senior, Jack was a leader, popular and dependable. More important, however, than his leadership and popularity was his whole approach to life, which started when he discovered that the best way to live is to love God and try to follow him, and that Jesus demanded that we love God with *all* our *mind*.

When Jesus said, "Remember me," he didn't mean for us to give him a passing thought now and then. He meant for us to

* Youth Worker, Vermont Congregational Confeerence. Montpelier, Vermont.

[1] In *Hymnal for Youth* (Westminster), *New Cokesbury Hymnal*, etc.

serve him with all our brain power, using every ability we have to do our best. There is no place among Jesus' followers for lazy minds, and to serve him best we have to be keen and fitted for the work he may call us to do in the future.

Perhaps you, like Jack, went to a junior high camp last summer and came home determined to make that Negro spiritual, "Lord, I Wanta Be a Christian in-a My Heart" come true. But perhaps, unlike Jack, you haven't quite come to see that there's any connection between being a Christian in your heart and doing your best with your head at school.

MEDITATION AND PRAYER:

Do you talk to God at least once each day? Is it like talking to a good friend, or does he seem strange and far away? He wants you to feel close to him, for he tries to come close to you even though you've never thought much about him. Think about him now. What do you think he is like? Does he make any difference with the way people live? Do you know someone who makes you think he lives close to God? How is that person different from others?

(The above should be read slowly and thoughtfully, with time between questions for each person to answer for himself.)

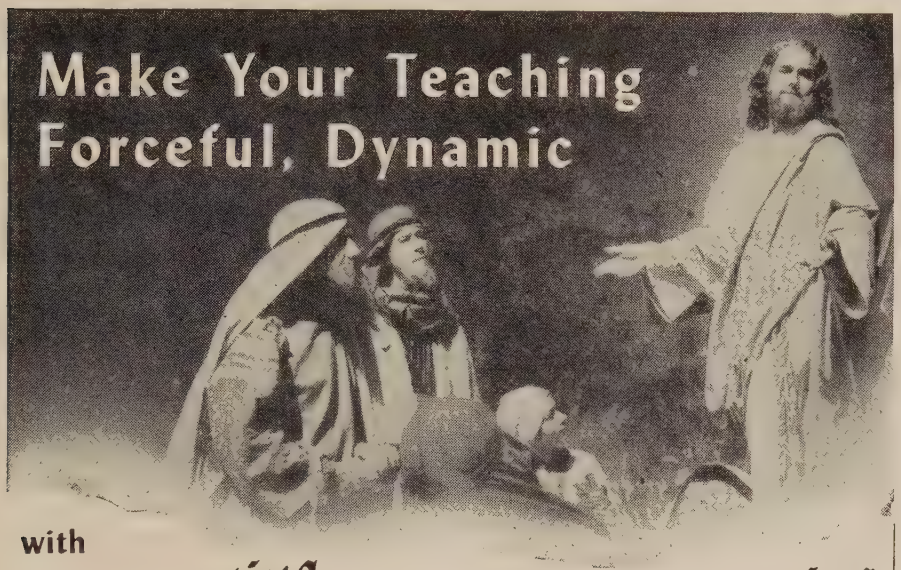
Leader continues, reading aloud fourth stanza of "Open My Eyes", beginning: "Open my mind that I may read."

October 19

THEME: *Remembering Him with Our Hearts*

WORSHIP CENTER: The same picture as last week is hung before the worshippers. This time there is no table, but the boy sits before the picture, looking up.

CALL TO WORSHIP: Psalm 105: 1-4 (followed by:) "With our whole hearts let us seek



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him, that we may not wander from his commandments."

SONG: (A group of intermediates who have learned the song have been humming it softly during the reading of the Call to Worship. Then they sing the first stanza aloud, "Lord, I Want to Be a Christian in-a My Heart." The whole group will now learn it and sing it.)

SCRIPTURE: The story of the ten lepers who were healed, Luke 17: 12-21

SONG: Let the group now sing, "Lord, I want to be more *thankful* in-a my heart."

STORY: Tell in abbreviated form, but with the use of the most familiar quotations, the story of "The Vision of Sir Launfal" by James Russell Lowell, or have one of the eighth graders who may have read it in school be prepared to tell it. In the telling, try to make it clear that until his *heart* was humbled and loving toward people around him, Sir Launfal did not truly love or know God.

SONG: Repeat now, softly, as a prayer, the stanza, "Lord, I want to be more *loving* in-a my heart." During it, the offering plate may be passed quietly.

PRAYER OF BENEDICTION: Remind us often, our Father, that in our hearts we must feel a love for thee above all our other affections, a love that must be expressed in thankfulness and in a love and concern for other children of yours. Help us to do everything remembering Jesus who said, "Love the Lord thy God with *all* thy heart, and mind and strength, and other people as thyself."

October 26

(Temperance Sunday)

THEME: *Remembering Him with Our Bodies*

WORSHIP CENTER: The same picture of Jesus as before, or a different one if it is available. A boy walks in, with a baseball bat and glove, appearing to be happy from recent activity. As he approaches the picture of Jesus, he pauses and looks up at it with reverence, as though to see if He would approve of his use of his body. As he looks at the picture, he straightens up, tall, with his head raised.

PRELUDE: Piano or trumpet plays "I Would Be True."

SCRIPTURE: Psalm 119: 1-11

HYMN: "God, Who Touchest Earth with Beauty," "God of Our Youth, to Whom We Yield," or "O Jesus, Prince of Life and Truth"

TALK: "Your Body a Temple"

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." (I Corinthians 6: 19, 20)

Lou Gehrig was the idol of all American boys who love baseball. His story, as told by Paul Gallico in *Pride of the Yankees*, shows that he was more than just an athlete. He was a *real* person who couldn't be bought for money. When a liquor concern offered to pay him a large sum of money if they could be permitted to use his name in their advertising, he refused, for he did not want to make boys think that their bodies could be kept strong and athletic if they were to use alcohol.

A healthy body is a great prize. No one appreciates it quite so much as he whose health is gone. Probably so much talk in school about proper food and exercise and enough sleep gets to be an old story, but when we get the idea that our bodies are a gift of God and must be kept strong for his use, health talks make sense.

Imagine that you are climbing a mountain with Jesus. His long, firm steps and the swing of his body make you wish you were as buoyant, as eager, and enduring as he. If you were to ask him the secret, he might answer you, "The purpose of my life is to carry out the design of my Heavenly Father. I must keep fit and free, free from all habits that would make me less fit, for my body" (as Paul said) "is the temple of his spirit. So also is yours. And you are not your own, for you were bought with a price. Glorify your Heavenly Father in your body."

That last night when Jesus ate with his disciples he said, passing the bread, "This is my body broken for you. Eat this in remembrance of Me." His body was strong, but when it became necessary to give it up for the fulfilment of God's plan for mankind, he did so gladly.

Your body is the dwelling place of God's spirit. Remember him by keeping your body fit for his Presence.

HYMN: "The Body, Lord, Is Ours to Keep," or "I Would Be True"

PRAYER: Our bodies are ours to keep strong, swift, and free for thee. We thank you for health and happiness. Help us not to do anything which would mar our bodies, the earthly dwelling of our Heavenly Father. We dedicate our bodies, our minds, hearts, and all we possess to serving him.

OFFERING: After the prayer, the worshippers will all file around front on their way to their classes, leaving their offerings on the plate placed beneath the picture of Jesus, as the piano plays softly one of the hymns which has already been sung.

Senior and Young People's Department

*By Eugene S. Ogrodowski**

THEME FOR OCTOBER: *Beyond Limited Horizons*

For the Leader

The month of October has several observances that compel Christians to peer beyond the hazy clouds that obstruct our spiritual sights and prevent a clear perception of God's universal concern for his children everywhere. Such clouds of ignorance, selfishness, prejudice have too long limited man's horizons. Christians are striving to eliminate the limitations in man's vision of God's will.

This month, World Wide Communion Sunday, Religious Education Week and World Order Sunday will be observed to help Christians see more clearly the universal concerns of Jesus, revealer of God's limitless love.

The worship center may contain a communion cup with candles on each side.

*Editor of Youth Publications, Disciples of Christ Christian Board of Publication, St. Louis, Mo.

October 5

THEME: *Toward Universal Fellowship*

PRELUDE: "Break Thou the Bread of Life"

CALL TO WORSHIP:

Lord we come before Thee now;
At thy feet we humbly bow.
Lord, on Thee our souls depend:
In compassion now descend;
Fill our hearts with thy rich grace,
Tune our lips to sing thy praise.

HYMN OF PRAISE: "Come We That Love the Lord"

SCRIPTURE: Mark 14:12-25

MEDITATION:

Communion is variously observed the world over by Christians. Even in the primitive surroundings of African missions; in outlying villages of India and China; in the small, weather-beaten rural church; in the city cathedral with its spires pointing heavenward —in all these and every type of church are millions of Christians gathered upon this day to commune.

The fellowship of a world wide communion lifts our hearts to a new moment of rededication as we do this in remembrance of Him who died to set man free and give the world a universal hope.

This day is a glorious witness on behalf of the Master. Though millions commune in their respective, divergent ways, we are all nevertheless united as *one* before the Al-

mighty Father of us all.

HYMN: "Faith of Our Fathers"

PRAYER: O Lord, we gratefully lift our hearts and voices to thee for the dawning of a new day as thy faithful children in all parts of the world pray for the common welfare and unity of mankind. We pray for a faith worthy of the sacrifice of the Master, and vision that will help us bend our efforts toward the Kingdom of God.

HYMN: "Blest Be the Tie that Binds"

BENEDICTION

October 12

THEME: *Toward a Living Personal Faith*

PRELUDE: "My Faith Looks Up to Thee"

CALL TO WORSHIP: "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven."

HYMN: "Stand Up, Stand Up for Jesus"

PRAYER:

Leader: For the enthusiasm of youth and a sense of self-dedication of young life.

All: We thank thee, loving Father.

Leader: For the perfect example of Jesus, the inspiration of his magnetic life that draws the spiritually hungry soul today as it did in his earthly ministry.

All: We thank thee, loving Father.

Leader: For the testimony of countless millions of young people who seek to follow Jesus.

All: We thank thee, loving Father.

SCRIPTURE: Luke 7:1-10

MEDITATION:

No one can teach men successfully what he does not believe himself. Jesus never expected his followers to make sacrifices, suffer for convictions or possess unlimited faith that he himself would fail to exemplify. Christian faith is not an untried theory. Through all centuries men dared to live nobly because their Master practiced everything he preached.

POEM:

THE IMAGE OF THE SON

Our Father, from Heaven, in mercy, did send
His Son as a counsellor, leader and friend,
To taste of life's troubles and pleasures and woe—
Not judging above, but sharing below.

Of Himself knowing sorrow, privation and pain,
The love of companions, the temptings of gain—
Is there aught of our lives that the Lord does not know,
Not by watching above, but by living below?

There is comfort in knowing, in doubt and travail,
That by His own hand He has blazoned the trail;
That no man need venture where Christ would not go—
Not commanding above, but leading below.

—ROBERT K. JENNINGS[1]

Jesus did not have an easy time. He set an inspiring example under all sorts of difficulties.

"Let us speak of the Man who had the answer. Jesus took bad luck, about all that a person could get into one lifetime, and made out of it the world's greatest success. His family misunderstood him. Many of us owe most of what we are to the fact that our family believed in us and kept us going. He did not have that. His family misunder-

[1] From *What We Believe About God and Man*, Ronald Osborn. Used by permission of Christian Board of Publication.

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By ROY A. BURKHART

With a foreword by HENRY R. LUCE

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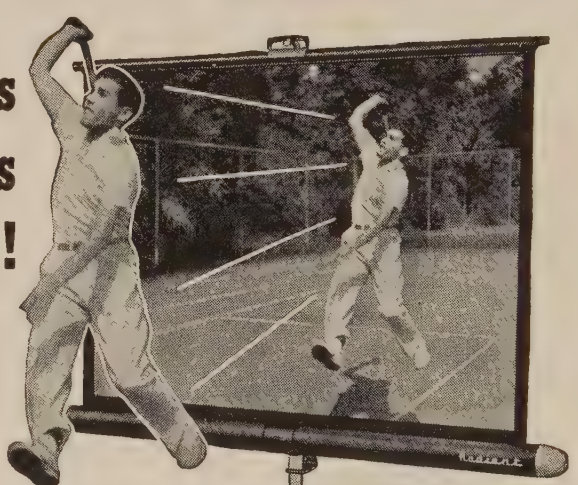

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It will be found that in large classes these tests will serve to keep students abreast of work assignments and furnish the teacher with data for grading the students; in small classes the tests are valuable in advancing student attainment. The work sheets are printed in large page size, providing adequate space for writing in the answers. Each test page may be detached from the book for purposes of checking answers, either by the other students or by the instructor.

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* THE JOURNAL OF BIBLE AND RELIGION says of Mould's

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stood him and tried to hamper his work. Jesus had a group of friends who swore to stand by him absolutely, and one of those who apparently was most devoted said publicly one day that he never even knew the man. Another one took money to betray him. The government interfered with his career. He died young and cruelly. That is enough bad luck, certainly, and yet Jesus actually made the world's greatest success out of that."[2]

HYMN: "Rise Up, O Men of God!"
BENEDICTION

October 19

THEME: *Toward True Wisdom*
PRELUDE: "Holy Spirit, Truth Divine"
CALL TO WORSHIP:
Leader: Come, let us worship the Lord for the majesty of his helping power.
All: We worship thee, our Heavenly Father.
Leader: Let us seek the true wisdom of Christian life consecrated wholly to thee.
All: Help us to serve thee in true wisdom, our Heavenly Father.
HYMN: "Send Down Thy Truth, O God"[3]
SCRIPTURE: Proverbs 9:9-11
SOLO: "Spirit Divine Attend Our Prayer"
PRAYER: (Guided prayer by the leader.)

Let us pray for true wisdom to widen our every horizon and help us grow in wisdom, stature and in favor with both God and man.

Silent Prayer

Let us pray for a conscience on the moral problems we face in home, school, at play, and everywhere. May wisdom guide us to an uncompromising rejection of all error, temptation and moral weakness.

Silent Prayer

Let us pray for a devotion to God's truth that we may be wise according to the judgments of God and thus ever be prepared to discern between right and wrong.

Silent prayer

Let us pray for clear vision to behold the way of Jesus and joyfully march with him upon the path of righteousness and truth. May we avoid the thorny, treacherous byways upon which the ignorant are lost, ensnared or perish in immoral and unrighteous entanglements.

POEM:

THE BRAMBLE

One day when I was walking far afield
Upon a long and lonely ramble,
I saw a lamb, while gaily gamboling,
Leap thoughtlessly into a bramble.

Caught fast and pricked by countless cruel thorns,
The wee lamb stood and mutely pleaded
To be released from bonds he might have shunned,
But frolicking, had left unheeded.

Then setting free the careless lamb, I prayed:
"God, may I never leap in tangles
Of such worldliness that I shall fail
To see the snare that pricks and strangles.

But may I ever tread with open eyes,
Alert to see the thorny byway
That would entice me—strong to walk between
The borders of the Christ-made highway."

—PAULINE TYSON STEPHENS[4]

HYMN: "Take My Life and Let It Be"

[2] From *A Highway Shall Be There*, Jack Finegan. Bethany Press. Copyright 1946 by C. D. Pantle. Used by permission.

[3] A well known hymn by Andrew Reed and Samuel Longfellow.

[4] From *Fellowship*. Used by permission, Christian Board of Publication.

BENEDICTION: "Let the words of my mouth, and meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Amen. (Psalm 19:14)

October 26

THEME: *Toward World Peace*

(This day is to be observed widely as World Order Sunday.)

PRELUDE: "Lead Us, O Father, in the Paths of Peace"
CALL TO WORSHIP:
Thy Kingdom come, O Lord
Wide circling as the sun;
Fulfill of old thy word,
And make the nations one.

HYMN: "The Son of God Goes Forth for Peace"
SCRIPTURE: Micah 4:1-4
HYMN: "Once to Every Man and Nation"
PRAYER: (Directed by Leader)

We pray for a world that is dedicated to peace and justice.

Silent Meditation

Our earnest plea is that we will each seek to discipline our lives according to the principles of justice and thus learn what it means to sacrifice selfish desires in order to live in harmony with our associates of daily life.

Silent Meditation

We implore thee to use us in extending the gospel of Jesus which is able to bring love into the hearts of men, and brotherhood as an actuality in the experience of a war tired world, now cowering in fear of atomic war. Help us as youth to have a share in the spread of the gospel of love, goodwill, and peace.

Silent Meditation

POEM:

ON THE SHOULDERS OF YOUTH

There's an unfinished work of the kingdom:
The triumph of right against wrong;
Saving all that is dear from disaster,
From powers both evil and strong.

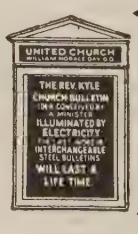
Who is able to carry the burden?
To battle for God and for truth?
Through the fog of despair comes the answer,
"Forget not the shoulders of youth!"

The shoulders of youth wait the challenge;
They are many, and eager, and strong.
Doubt not they will answer the summons,
And carry the battle along.

The shoulders of youth to the rescue!
Fulfilling the purpose divine.
Thank God for the glorious burdens,
To be borne by your shoulders and mine!

—KENNETH C. HENDRICKS[4]

HYMN: "Come Peace of God, and Dwell Again on Earth"
BENEDICTION: "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." Amen. (Philippians 4:7.)



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New Books

The Pastor and the Children

By Mildred Moody Eakin and Frank Eakin, New York, The Macmillan Company, 1947. 182 p. $2.00.

This treatise on the minister and his educational and pastoral responsibilities to children is based largely on the authors' extensive experience in teaching ministerial students who were already carrying pastoral work, as well as on their own experience in week-day and Sunday church school work. It draws, therefore, on a wide and varied experience. Its readability as well as its message are greatly enhanced by the wealth of concrete case illustrations. Probably the greatest merit of the book is its emphasis upon individual persons, the necessity of understanding and respecting their differences, and the great contribution which the pastor's concern for persons as such can make to their wholesome development and the solution of their personal problems.

About the first third of the book is devoted to the interpretation of childhood, largely through case illustrations. The reader is almost inevitably led to a self-examination of his own relationships to the children of his parish. He will certainly meet them with a new interest in their individual concerns and needs and a greater appreciation of his pastoral opportunity with them, after having read these chapters. In the judgment of the present reviewer they are much the strongest part of the book.

The second third of the book deals with the minister's supervisory responsibilities in the Sunday school and the provisions which he makes to serve children in the regular worship services of the church. Curriculum and leadership are treated as among the minister's principal concerns. There are excellent suggestions as to the qualifications of teachers for the various age groups with emphasis on the importance of matching particular abilities to special age-group needs.

The concluding chapters deal with a wider range of related factors, including a discussion of the week-day church school; working with the parents not only as partners of the church school, but as persons needing help in their own right; community forces and relationships; the development of inter-group good-will and appreciation; and maintaining a distinctively religious quality in the church's educational program.

H. C. M.

The Church in Our Town

By Rockwell C. Smith. New York, Abingdon-Cokesbury Press, 1946. 189 p. $1.50.

Certainly among Protestantism's major sins is its continued indifference to the people in its rural parishes; with them is its greatest opportunity and its greatest failure. Panaceas will not solve the problems underlying our failure in rural America. Only a conversion in Protestant thought can accomplish that.

In *The Church in Our Town,* Rockwell Smith has given a good sociological study of the rural church and its communities. He lifts up the problems and suggests solutions. He designates the opportunities of the rural church, and indicates directions to be taken in their attainment. His study is competent and in such a brief space quite comprehensive. This is a book for laymen as well as professionals. It will help the urbanite to a better understanding of the rural church, and give rural leaders many helpful insights.

The reader will miss in the calm objective approach to the rural church the imagination that would have helped fill in with evidence the appeal and challenge of the rural church and its ministry, but there is plenty of helpful good judgment in its pages to make it a worthwhile publication.

I. K. B.

Handbook for Discussion Leaders

By J. Jeffery Auer and Henry Lee Ewbank. New York, Harper and Brothers, 1947. 118 p. $1.75.

"A good discussion might be called group thinking, in which those who have something to say about the problem can share their information, ideas, and opinions with their fellows." Basing their work on this definition, the authors have produced an excellent handbook to guide leaders of discussion.

Four questions are raised and each of them is given a good practical answer. The first is, "What's It All About?" The reader is introduced to discussion as a method and to eight different forms of discussion—informal group discussion, committee meeting, conference, forum, panel forum, symposium forum, lecture forum and debate forum.

The second question is, "How Do You Get Under Way?" The treatment goes much deeper than devices for getting a discussion meeting started. Each of the eight forms of discussion is considered together with the purpose of each and ways of making the most of it.

The third question is, "What's the Leader's Job?" Here is given an excellent treatment of the type of leader required for each form of discussion. There are more good suggestions, concisely put, than one would suppose possible in a handbook of this size.

The fourth question is, "What Have You Accomplished?" This is the shortest section but it is more than vague generality and gives valuable guidance in measuring the results of discussion. There is an Appendix listing reference materials for discussions and references on discussion leadership.

Pastors, teachers, church school superintendents, presidents, committee chairmen and people who are frequently called on for discussion group leadership will find this Handbook a valuable source of suggestion.

L. J. C.

The World's Great Madonnas

By Cynthia Pearl Maus, New York, Harper and Brothers, 1947. 800 p. $4.95.

The author of this volume has done a monumental job in compiling interpretation in picture and poetry on the contributions of motherhood to the human race. She has drawn her material from every continent of the world.

The purpose of the anthology, as stated in the introduction, is to present "through pictures, poetry, stories and music the Mother of Our Lord as portrayed by the artists, poets, story tellers and composers of music of the world" and the author has done a creditable job of carrying out this purpose. From the viewpoint of the religious educator the volume is a veritable encyclopedia of excellent material for interpreting certain phases of the Christian faith to the builder of worship services. The book will prove an almost inexhaustible source for excellent material.

I. K. B.

God in History

By Sherwood Eddy. New York 17, Association Press, 1947. 283 p. $2.75.

It is a daring man who would undertake to write, in less than 150 pages, of the meaning of history, of God in evolution, of various civilizations—Sumerian, Egyptian, Hebraic, Hellenic, and Roman—of a Biblical philosophy of history, St. Augustine's philosophy, Hegel, Marx, Spengler, and Toynbee! But Dr. Eddy has never lacked courage, and he has done a remarkable job. So much for the first 146 pages. As one reads from then on—concerning God in modern history and the meaning of the present world situation—he wonders if all that has gone before is not just a springboard for the continuation of Dr. Eddy's perennial crusade for truth and righteousness! The latter part of the book has many and valuable things to say about the tension between the United States and Russia.

In recording the contribution of great civilizations, I am surprised that no reference is made to that of the Indus Valley, all the more so since Dr. Eddy began his ministry in India. Then, when it comes to the Christian clue to history, there is no reference at all to the hope which lies in the present ecumenical movement. The word "ecumenical" is used of the *rulers* Cyrus, Alexander, and Augustus, but not of the Church in modern days. This seems all the more surprising because Dr. Eddy quotes Archbishop William Temple at several points, and William Temple gave himself unstintingly to the ecumenical movement.

P. C. M.

In the Secret Place of the Most High

By John Arthur Gossip. New York, Charles Scribner's Sons, 1947. 210 p. $2.75.

The value of books on prayer lies chiefly in their "speaking to the condition" of the reader. These "Studies in Prayer" by Dr. Gossip ought, at some point, to speak to the condition of nearly anyone, for there is such a wealth of quotations from great leaders that it almost astonishes one. That means that a galaxy of reflected rays of light are thrown upon this important, but sometimes difficult, subject. Dr. Gossip's own contributions are couched in simple, direct and un-

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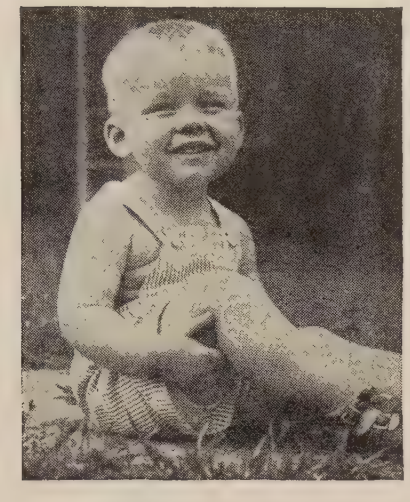

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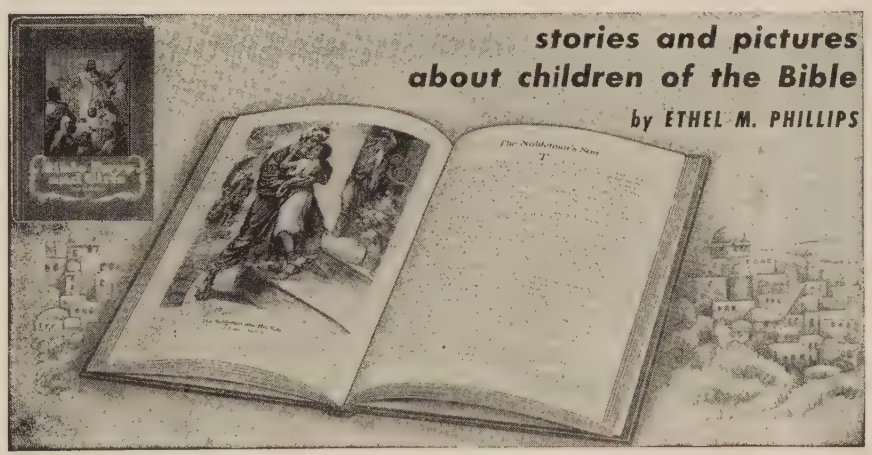

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derstandable terms. Read it! You are sure to find help on many of its pages.

Leadership in Religious Education

By Miles W. Connor. Baltimore, Maryland, The Garland Press, 1947. 59 p. $1.50.

The broad subject of this book is treated under four headings: Essentials for Leadership in Religious Education, Basic Laws of Learning, The Challenge of the Church School, and Bridge Builders. In the last part the leader becomes "A builder of bridges over which youth must pass in his travel to adult life." The book is enlivened by glimpses into the lives of individuals and of churches, especially in part four. L. J. C.

Cyclopedia of Bible Illustrations

By Paul E. Holdcraft. Nashville, Abingdon-Cokesbury Press, 1947, 326 p. $3.00.

A collection of the illustrations used by a writer on Sunday School lessons for fifteen years. They are classified by subjects and indexed by Bible texts to which they refer and by persons, biblical and otherwise, who are cited. They provide useful sidelights and illustrations that many teachers will find useful. P. R. H.

Additional Books Received

After C. T. Studd. By Norman P. Grubb. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 185 p. $2.00.

*All About the Sunday School. By David J. Fant and Addie Marie French. New York, Christian Publications, Inc., 1947. 192 p. $1.75.

Ann Judson. By Basil Miller, Grand Rapids, Michigan, Zondervan Publishing House, 1947. 131 p. $1.50.

*The Church Building Guide. By Elbert M. Conover. New York, The Interdenominational Bureau of Architecture, 1946. 158 p. $1.50. 6 copies or more to one address, 1/3 off.

Education and the New Age. Edited by W. C. Graham. Toronto, The Ryerson Press, 1947. 81 p. $1.50.

*How You Can Find Happiness. By Samuel M. Shoemaker. New York, E. P. Dutton and Company, 1947. 160 p. $2.00.

*Human Relations. Edited by Frank E. Karelsen, Jr. New York, Frank E. Karelsen, Jr., 1947. 74 p.

The Increasing Peril of Permitting the Dissemination of Atheistic Doctrines on the Part of Some Agencies of the United States Government. By Wilbur M. Smith. Chicago 5, Van Kampen Press, 1947. 46 p. $.75.

Inside the United Nations. A discussion Guide on Religion and the Peace. New York 11, The Church Peace Union and World Alliance for International Friendship Through the Churches. 42 p. $.15.

*John: The Universal Gospel. By Chester Warren Quimby. New York, The Macmillan Company, 1947. 224 p. $2.75.

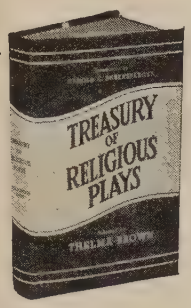
*Journey Through the Bible. By Walter Ferguson. New York, Harper and Brothers, 1947. 364 p. $3.50.

The Law and the Prophets. By Ernest Marshall Howse. Toronto, The Ryerson Press, 1947. 69 p. $1.00.

Letter to Corinth. By John Schmidt.

*To be reviewed.

TREASURY OF RELIGIOUS PLAYS



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347 Madison Avenue New York 17, N. Y.

Philadelphia, The Muhlenberg Press, 1947. 147 p. $1.50.

LIVING YOUR LIFE TODAY. By Samuel M. Shoemaker, New York 10, Fleming H. Revell Company, 1947. 128 p. $1.50.

NEW TESTAMENT ORIGIN. By George M. Lamsa. Chicago, Ziff-Davis Publishing Company, 1947. 104 p. $2.00.

ON THE CHINA ROAD. By Martha L. Moennich. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 150 p. $2.00.

*THE PRECIOUS SECRET. By Fulton Oursler. Philadelphia, John C. Winston Company, 1947. 73 p. $2.50.

*THE PREPARATORY SCHOOLS AND RELIGION IN OUR TIME. A Symposium. New York, Association Press, 1947. 124 p. $2.00.

*PRIMER FOR PROTESTANTS. By James Hastings Nichols. New York, Association Press, 1947. 151 p.

THE SCRAPPER AT CAMP BLAZING ROCK. By Leland Silliman. Philadelphia, The John C. Winston Company, 1947. 258 p. $2.00. A story about boys in a summer camp, with the conflicts and solutions for them that the camp director knows too well.

THE SPIRIT OF CHINESE CULTURE. By Francis C. M. Wei. New York, Charles Scribner's Sons, 1947. 186 p. $2.75. Inevitable reading for those who want to know the background of Chinese history and civilization to which the Christian missionary program is by necessity related.

SPURGEON'S AUTOBIOGRAPHY. By David Otis Fuller. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 148 p. $2.00.

*SOME NOTES ON THE ALCOHOL PROBLEM. By Deets Picket. Washington 2, The Board of Temperance, 100 Maryland Avenue, N.E., 1947. 127 p. Cloth, $1.00; paper, $.50.

TEN BOYS WHO BECAME FAMOUS. By Basil Miller. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 83 p. $1.00.

TEN GIRLS WHO BECAME FAMOUS. By Basil Miller. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 72 p. $1.00.

UP FROM CHILDHOOD. By Robin R. Adair. Australia, Publications Committee, T. and G. Building, 147 Collins Street, Melbourne, C. 1, 1946. 240 p. 7/6. A book for parents and teachers containing an interpretation of progressive and deeply spiritual viewpoints prepared for workers in Australia.

*WHY I AM FOR THE CHURCH. By Charles P. Taft. New York, Farrar, Straus and Company, 1947. 103 p. $2.25.

WITH C. T. STUDD IN CONGO FORESTS. By Norman P. Grubb. Grand Rapids, Michigan, Zondervan Publishing House, 1947. 268 p. $2.50.

WITH FOLDED WINGS. By Stewart Edward White. New York 10, E. P. Dutton and Company, Inc., 1947. 236 p. $2.75. The last in a series of books made up of communications from "The Invisibles" through the mediumship of the author's late wife, Betty. This volume stresses the importance of prayer and meditation in the growth and integration of the individual.

*THE WINE OF VIOLENCE. By Nathan Zuckerman. New York, Association Press, 1947. 362 p. $5.00.

*YOUTH COURAGEOUS. By Thomas F. Chilcote, Jr. Nashville, General Board of Evangelism, The Methodist Church, 1947. 112 p. Single copies, $.35; 3 copies, $1.00; 10 copies, $3.00; 100 copies, $27.50.

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These essays will be of interest and value to teachers of Bible and religion and to teachers of English literature. In the teaching of religion to undergraduates they may be used as text material or as supplementary readings. The clergy and religious laymen will find here thoughtful interpretation of the religious philosophy of these inspired immortals. *Price $2.50.*

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What's Happening

Dr. Swearingen Resigns Council Post

CHICAGO, Ill. Dr. T. T. SWEARINGEN, for the past two years Director of Adult Work and Family Education of the International Council of Religious Education, has resigned to become pastor of the Oak Park Christian Church of Kansas City, Missouri. He will not take up his new work until sometime in December, as he has agreed to direct the national Conference on the Community to be held December 2-5, the plans for which have been under his direction.

During his service on the Council staff Dr. Swearingen has given able leadership to the United Christian Adult Movement, to programs for adult work in local churches as sponsored by the denominations, and to the promotion of Christian family life. He has served on the Inter-Faith Committee which annually projects National Family Week observances. His colleagues on the staff and the many denominational and interdenominational leaders with whom he has worked regret very much his leaving this field of service. However, Dr. Swearingen feels that he would prefer to center his future work in the local parish rather than in the national field.

Before coming to the International Council Dr. Swearingen served for twelve years on the educational staff of the Disciples of Christ, and then for four years as pastor of the First Christian Church of Wilson, North Carolina.

G. Merrill Lenox Goes to Detroit Council

DETROIT, Mich. On March 1st, the REV. G. MERRILL LENOX became executive secretary of the Detroit Council of Churches. Mr. Lenox is a graduate of Bucknell University and Colgate-Rochester Divinity School. He has served Baptist Churches in Youngstown, Ohio and in Minneapolis, Minnesota. During his pastorate, he has been active in both Baptist and interdenominational affairs. He served at one time as chairman for the Comity Department of the Minneapolis Church Federation, was chairman of the world brotherhood commission of the Minnesota Federation of Churches, and was president of the Inter-denominational Ministers' Federation of Minneapolis.

In 1941, he became associate director of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention. He has served on the World Order Committee of the Northern Baptist Council on Social Christian Progress and the Family Life Commission of the Federal Council of Churches.

Mr. Lenox succeeds Dr. T. T. BRUMBAUGH, now Executive Director of a Committee for a Christian University in Japan. Since Dr. Brumbaugh's resignation about a year ago the work has been carried by Miss Elizabeth Bulkley, the Director of Religious Education for the Detroit Council.

Christian Endeavor and United Christian Youth Movement Consider Merger

CHICAGO, Ill. A plan for the merging of the world's two largest Christian youth groups, the International Society of Christian Endeavor and the United Christian Youth Movement, has been presented to the official bodies of both organizations for consideration. A joint Committee, meeting in Chicago on June 9, prepared an interpretive document which was presented for initial review of the board of trustees of the International Society of Christian Endeavor at its biennial Convention in San Francisco in July.[1] The same paper will be considered by the committee of U.C.Y.M. in September.

Plans for a new united Christian youth organization grew out of a meeting held in New York City in May of 1946, when a small group of leaders of the two organizations met informally with leaders of other religious groups to discuss programs of youth evangelism. These leaders found a deep mutual concern for the church's ministry to youth.

As the meeting progressed it became clear that more leaders should have an opportunity for frank discussion of relationships involving the two organizations. An unofficial meeting was called jointly by the two groups and held in Pittsburgh May 6 and 7, 1947, with 38 representatives from different denominations attending.

Recommendations made by the Pittsburgh meeting include:

1. that a new united Christian youth organization be created.
2. that this new united organization shall be initially composed of those churches and agencies which now participate in the International Society of Christian Endeavor and the United Christian Youth Movement and seek the participation of all evangelical Protestant churches.
3. that the new organization be directed by delegated representatives of the denominations, state organizations, and national youth-serving agencies with provision for certain special representation in a delegation-at-large.
4. that the principle of organization as indicated for the national level be followed in uniting the resources and efforts of the International Society of Christian Endeavor and the United Christian Youth Movement on State, Regional, and Community levels.
5. that a foundation or foundations be established to conserve the present financial resources of the International Society of Christian Endeavor and the United Christian Youth Movement for the purpose of underwriting projects of the new united organization, including Christian Endeavor's world-wide obligations, and that we look forward to the time when there can be one foundation.

On the Continuing Committee are the executives of the two organizations: the Rev. Ernest Bryan, general secretary of Christian Endeavor, and Dr. Isaac K. Beckes, executive secretary of U.C.Y.M. Other members are: Dr. Reuben H. Mueller, general secretary of the Board of Christian Education of the Evangelical United Brethren Church; Dr. Daniel A. Poling, president of Christian Endeavor; Rev. P. Marion Simms, associate general secretary of Christian Endeavor; Dr. Oliver deWolf Cummings, national director of the Baptist Youth Fellowship; and Dr. Gerald E. Knoff, associate general secretary of the International Council of Religious Education, through which U.C.Y.M. is administered.

[1] Information as to the outcome of this meeting was not available at the time this copy went to press, since this number had to be printed a month early because of conflict in schedule with the International Sunday School Convention.

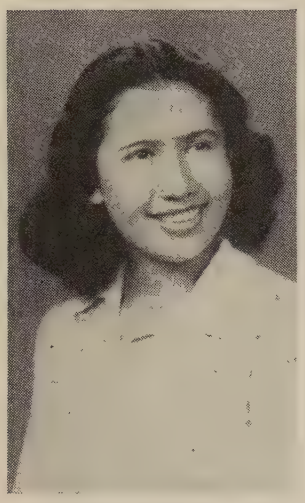
Illinois Council Gets Assistant Secretary

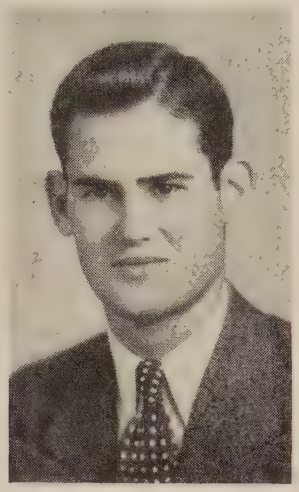
SPRINGFIELD, Ill. On April 1st, the Illinois Church Council announced the appointment of DR. LONG N. MAIN, as assistant to the general secretary, DR. C. W. LONGMAN. For some years, Dr. Main has been pastor of the East Jordan Evangelical United Brethren Church in Sterling, Illinois. His major duties will be to care for Migrant Work Supervision and Town and Country Church Work.

Dr. Main is a graduate of Bonebrake Theological Seminary and received his D.D. from Indiana Central College, Indianapolis. He has served in rural pastorates in Fairview-Annawan, near Sheffield, Illinois, and at Casey, Illinois. He was also pastor of the First United Brethren Church in Peoria. Since 1936, he has served the Jordan Church. His service has been marked by his interest in and leadership of rural life, Christian education, and the cooperative movement.

Young People Win Parshad Scholarship Awards

Results of competition through United Christian Youth Movement





Winona Frazier and Bill Barrick, national Parshad Scholarship Winners

CHICAGO, Ill. The two national winners in the Parshad Youth Week Scholarship Contest for 1948 were Winona Frazier, of Los Angeles, California, and Bill Barrick, of Enid, Oklahoma. Each of these winners receives $400 a year for his college education. He also receives a complete scholarship each summer to one of the Regional Planning Conferences of the United Christian Youth Movement.

National winners

Winona Frazier, nineteen, daughter of the Rev. Francis Frazier, American Indian minister of the Congregational Christian Churches, and Mrs. Frazier, graduated last June from Polytechnic High School in Los Angeles. She is entering Redlands University this fall and upon graduation hopes to work among her own people on an Indian Reservation. Winona is a member of the First Congregational Church of Los Angeles, where she is very active in the church school and Pilgrim Fellowship, besides holding office in the state Pilgrim Fellowship organization. She is also an officer of the Los Angeles Youth Council and the United Christian Youth Fellowship Cabinet of Southern California.

Bill Barrick, eighteen, son of Mr. and Mrs. E. T. Barrick of Enid, plans to enter the ministry. He has completed his freshman year at Phillips University and is entering the Oklahoma A. and M. this fall. Bill is president of the Enid Christian Youth Council. In 1946 he was president of the community 4-H Club and prominent in school affairs during his years at Enid High. An active leader in his own church, the First Methodist, Bill was also an officer in his subdistrict Methodist Youth Fellowship.

Regional winners

An award valued at $250 per year for four years paid to the college of the winner's choice has also been won in the Contest by each of the following young persons in the six regions of the United States and Canada:

Eastern Region—Don A. Sanford, Little Genessee, New York. Seventh Day Baptist.

Central Region—Alice Crook, Wadsworth, Ohio. Disciples of Christ.

Pacific Region—Dwight C. Smith, Jr., Olympia, Washington. Congregational.

Rocky Mountain Region—Charles J. Keever, Hutchinson, Kansas. Methodist.

Southern Region—Frances D. Fulcher, Davidson, North Carolina. Presbyterian U.S.

Southwestern Region—William W. Newman, Tyler, Texas. Disciples of Christ.

These Regional Winners also receive a full scholarship to a United Christian Youth Movement regional planning conference for each year.

Additional awards of full and half scholarships to the Regional planning conferences of the United Christian Youth Movement were made to the following outstanding entries:

Central: Curtis Wallace, Jefferson City, Missouri; Beverly Burch, Winterset, Iowa; Marvin Gee, Maryville, Missouri; Imogene Young, Joplin, Missouri.

Eastern: Juanita Will, New Paltz, New York; Robert Barlow, Mt. Royal, New Jersey; Jane Rudin, Rutland, Vermont; Eleanor Tweed, Rutledge, Pennsylvania.

Pacific: Phyllis Skarsten, Forest Grove, Oregon; Robert Duncan, Portland, Oregon; Avonne Ravekes, San Leandro, California; Joyce Van Dyke, Salem, Oregon.

Rocky Mountain: Floyd Brinley, Jr., Denver, Colorado; Margaret Bishop, Scott City, Kansas; Helen Horr, Denver, Colorado; Harrison Maynard, Saskatoon, Saskatchewan, Canada.

Southern: Moffett Fox, Jr., Strasburg, Virginia; Charles Cox, Birmingham, Alabama; Earl Fike, Jr., Broadway, Virginia; Wilmotine Jackson, Madison Georgia.

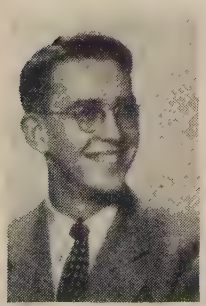
Southwestern: Louemma Breckenridge, Durant, Oklahoma; Mary Edwards, Tulsa, Oklahoma; Warren Newberry, Lone Wolf, Oklahoma; Harry Smith, Austin, Texas.

This is the third annual competition for the Parshad Youth Week Awards. The college awards are made possible by Alfred H. Avery of Malden, Massachusetts. "Parshad," a Hindu word meaning "gift of God," characterizes the contest, which is based on evidence of scholarship, Christian character and service, and an essay entitled "The Meaning of the Christian Faith in My Community." The awards were presented by Mr. Avery at a special ceremony held at the International Sunday School Convention in Des Moines.

The winning young people were chosen from the 130 entrants in the national contest, submitted as the result of contests held in 37 states and two provinces, to which came entries from hundreds of local communities.

Protestant Chaplain at Ann Arbor

LANSING, Mich. The Michigan Society of Pastoral Care has announced the appointment of Rev. Malcolm Ballinger as Protestant Chaplain at University Hospital in Ann Arbor. The Society is made up of doctors and pastors interdenominationally selected. This Society is the governing board for the chaplaincy. Mr. Ballinger becomes a member of the staff of the Michigan Council of Churches as he assumes the duties of caring for Protestant patients at the Hospital and promotes the work of religious therapy as a state-wide service. Funds for the work, begun in 1945, have come from private sources.



Dwight C. Smith, Jr.

Alice Crook

Charles J. Keever

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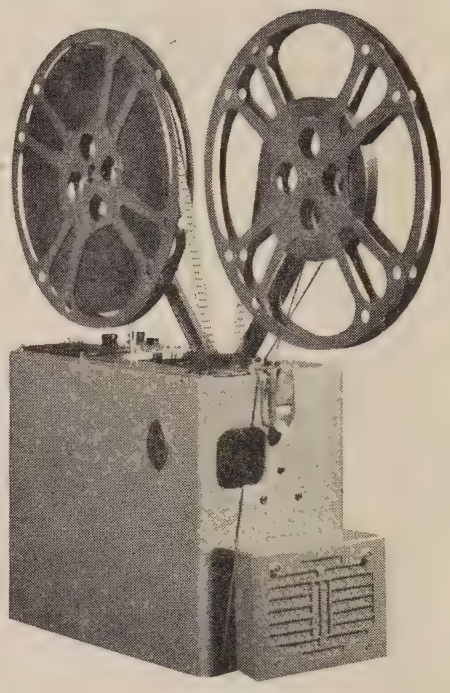

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Followers of the Star

(Continued from page 20)

Choir: "All Creatures of Our God and King" (St. Francis' own hymn)

CHILD: It is the little brother of the poor! It is Saint Francis, who talked to the birds!

FRANCIS: *(Speaking)* "The Canticle to the Sun."

O most high, almighty, good Lord God, to thee belong praise, glory, honor, and all blessing!

Praised be my Lord God with all his creatures, and especially our brother, the Sun, who brings us the day and who brings us the light; fair is he and shines with a very great splendor; he signifies thee to us, O Lord.

Praised be my Lord for our sister the Moon, and for the Stars, which he has set clear and lovely in the heavens.

Praised be my Lord for our brother, the Wind, and for Air and Cloud, Calms and all weather, by which thou upholdest life in all creatures.

Praised be my Lord for our sister, Water, who is very serviceable unto us and humble and precious and clean.

Praised be my Lord for our brother, Fire, through whom thou gives us light in darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother Earth, who doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors and grass.

Praised be my Lord for all those who pardon one another for his love's sake, and who endure weakness and tribulation; blessed are they who peaceably shall endure, for thou, O most High, shalt give them a crown.

Praised be my Lord for our sister Death, from which no man escapeth. Blessed are they who are found walking by thy most holy will.

Praise ye and bless the Lord, and give thanks unto him and serve him with great humility.

(He kneels by the manger and lays flowers there.)

CHILD: What did he bring to Jesus?

TEACHER: The joy of a pure heart.

CHILD: There is another monk coming, but he is carrying a big parchment and a quill pen.

TEACHER: He was not always a monk, for he left the church of St. Peter because he thought it had begun to separate men from God instead of bringing them closer to Him. He translated the Bible into the language of his own people so that every man could learn to know the word of God for himself.

Choir: "Book of Books, Our People's Strength," by Percy Dearmer, or "Thy Word Is Like a Garden, Lord," by Edwin Hopper.

CHILD: It is Martin Luther!

LUTHER: *(Speaking or singing)* "A Mighty Fortress Is Our God." (First, second, and fourth stanzas of this, Luther's own hymn.)

(LUTHER *kneels at the manger, then steals into the shadows.*)

CHILD: What did he bring to Jesus?

TEACHER: The priesthood of believers.

CHILD: See the man coming now! He carries shoes, and a Bible.

THIS man actually "bought" peace of mind a few years ago when he secured a Ministers Life and Casualty Health and Accident policy. He is one of the thousands of the country's far-sighted religious workers who insured themselves against serious illness or accident. No wonder he can look happy; his hospital and other bills are provided for and he is on the road to recovery.

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TEACHER: In England, his own country, he was only a poor shoemaker. But because he loved Jesus he went to India, and there he translated the scriptures into forty languages and dialects of India and Central Asia. He earned a fortune, but gave it all to the work of carrying the gospel to the whole human race. He wanted to do away with slavery and make all men brothers. It is due more to him than to anyone else that Protestant missionaries are now found in every part of the globe.

Choir: "O Zion, Haste, Thy Mission High Fulfilling," Thomson.

CHILD: That must be Dr. William Carey!

CAREY: You have been speaking of Dr. Carey, Dr. Carey. Say nothing more about Dr. Carey—speak about Dr. Carey's Saviour! He bade his disciples to go into all the world and preach the gospel. That great commission was laid upon the conscience of every Christian. Let us give ourselves unreservedly to his glorious crusade. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause.

CHILD: I know what he brought to Jesus—the hearts of many strange people! But all these men lived long ago. Is no one following the Star of Bethlehem today?

TEACHER: Oh, yes; in every country, near and far, wise men and women see Jesus as the Light of the World and try to follow him.

(A MODERN MAN *and* WOMAN *approach from the shadows.)*

CHILD: What do they bring for gifts?

TEACHER: Gold, and frankincense, and myrrh, like the Wise Men of old.

CHILD: How can they? No one has any gold, nowadays.

TEACHER: They have goods and money, which represent gold. Whenever they give food to hungry people, or clothing to those who are shivering with cold; whenever they give money to help doctors heal the sick, and teachers to educate the ignorant, and pastors to guide them in good ways, they are giving gold to Jesus.

CHILD: I might be able to do that. Of course I haven't very much—

TEACHER: Do you remember the story of the widow's mite? Jesus said it was a great gift. If everyone would only help even a little, millions of people could live happier and healthier and better lives.

CHILD: You said that people today give frankincense, too. I've never even heard of frankincense except in the Christmas story—

TEACHER: It is the worship that we give to God. When children, men and women, go to Sunday school and church, they are saying to the world, "We want to be on God's side in the fight between good and evil." When we read the Bible to learn how to live better lives; when we pray "Our Father," and sing "Praise God"; and when we listen to the still small voice of conscience, and turn away from wrong and do right instead, we are giving frankincense to Jesus.

CHILD: I could do that, too. But myrrh—could I bring myrrh? What is it?

TEACHER: It is love for God, translated into service. No one can love God and hate his brothers; if a man loves God, he must love his brothers also. And if he loves his brothers, he wants to help them, wherever and whenever and however he can. Like Albert Schweitzer, healing the bodies of black men in Africa; like James Yen and Frank Laubach, opening the minds of millions in China and the Pacific by teaching them to read; like Maud Ballington Booth giving a helping hand to hopeless men in prison; like Father Flanagan caring for delinquent youngsters in Boy's Town; like self-sacrificing mothers and fathers—like all good men and women and children everywhere, they bring to Jesus the gift of love that Christians have always brought. They give him their minds and hearts and lives.

CHILD: I don't know whether I can do that—but I want to try!

TEACHER: It will be hard. None of the others ever found it easy. If we have faith and hope, though, we can do it. See, there are others coming, who want to try. They have caught a glimpse, like you, of the Christmas star.

(MODERN MAN *and* WOMAN *approach the manger and kneel. Others follow, representatives of various departments and organizations of the church. If desired, they may bring gifts wrapped in white, which are placed before the manger.)*

Choir: "The Sky Can Still Remember," by Phillips Brooks.

CHILD: Can we not join them, underneath the star?

(He and the TEACHER *kneel with the others at the manger.)*

Hymn (by all the Modern People) "O Star of Truth, Down-Shining"

(As the people kneel beside the manger, they may either hold the tableau until the end of the final hymn, or the light on them may be turned out and the people disappear. Then only the star will shine out above the audience as choir and congregation sing together:)

Hymn: "Christians, Lo, the Star Appeareth," by James A. Blaisdell.

Other Christmas Dramas

IT IS STILL POSSIBLE to get copies of some of the old *International Journals* in which appeared popular Christmas plays and pageants. Send for copies at a special bargain price of 10c each.

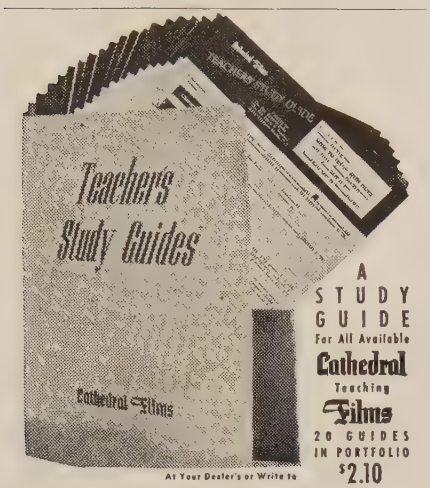
Bothan, a New World Wise Man, by Grace Sloan Overton. A dramatic Christmas episode. December, 1936. 4 men, 2 women.

The Nativity in Art, Poetry, Scripture, Music and Interpretation, by Victor M. Rhein. A Christmas vesper service. November, 1944. Slides, with narrator and choir.

Christmas Is for Everyone, by Elizabeth Ferry. Children only. October, 1945.

Angels of Light, by Virginia Wheeler Christie. Pageant. 2 girls do most of speaking. November, 1946.

The Man Who Entertained a King, by E. Paul Hovey. An unusually dramatic play. October, 1946. 11 speaking parts.



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Film for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

This film is available through denominational bookstores, members of the Religious Film Association.

The Way of Peace

18 min., 16 mm. Sound, Color. $8.00.

This unique new film is bound to cause widespread discussion and at the same time be the subject of a considerable controversy. It is not a film to be ignored. A "Christian Films Production," it was made by East-West Studios (a partnership of an American and a Chinese) and financed by the Wartburg Press, publication house of the American Lutheran Church, as a contribution toward world peace.

Narrated by Lew Ayres, the film, beautifully photographed in color, utilizes superbly executed miniature sets and puppets to present its message. It begins with a simple recounting of God's love for man and his efforts to save man from selfishness and willfulness. Man is depicted first in the Garden of Eden, then, through history, constantly building up walls within his heart which shut out God's love with consequent results in human misery and persecution. The scenes at Bethlehem and of Jesus's teachings of love are soon followed by the Cross on Calvary. Man is seen in more recent years persecuting his fellow men in concentration camps and on the gallows—for the sin of belonging to another race or creed.

"But," the film states, "the end is at hand. This is the day of the atom bomb." Man must now choose between a broad application of the doctrine of love and total destruction.

Then follow awe-inspiring—even terrifying scenes of rocket-borne atomic warfare with the earth itself finally destroyed. The film closes with John 3:16 and the admonition that this is the day of choice.

The controversy over this film centers around two points, the interpretation of the message and the production technique. Some feel that the message is negative and smacks of the old time fundamentalist "hellfire and damnation" approach to religion. Proponents of the film admit that it does not offer a definite formula for "taking steps" to prevent war or even to establish international friendships but see in it tremendous value as a "Stop, Look and Listen" sign post; as a reminder that a world order in keeping with Christian principles is the only final solution to the problem of war; and as a call to repentance for sins of omission as well as commission by which citizens permit their nation to drift toward war. They also point out that since atomic warfare provides a very real threat of "hell in this life" as a direct result of the actions of individuals through their respective nations, the message is in a way more Unitarian than fundamentalist.

The other point of controversy hinges chiefly on whether or not one likes the use of puppets. Those who do not like them will obviously be distracted by their use in the film. Those who like them claim that their use, among other things, avoids the identification of the warriors in the film with any specific nation, thus making for more objective treatment. Both agree that the artistry and execution of the puppetry in this film surpasses anything of the sort done heretofore. Certainly the scenes of atomic warfare could not have been anywhere near so realistic and effective without their use.

The committee feels that the film is a fine contribution toward stimulating a much needed interest in the problems of world peace, and that it should be seen by adult groups throughout the country. It is definitely *not* recommended for use with children below the age of twelve. The film should be preceded by a statement concerning the purposes for which it is shown and followed with prayers of repentance and meditation. It should further be used to initiate discussion and study programs on international and intercultural relations in which other visual materials might be used to suggest concrete approaches to the problem.

Content and Technical Quality: EXCELLENT.

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IS YOUR HOME FUN?

and

TWO DOLLARS

Produced by Alexander B. Ferguson and Everett C. Parker

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IS YOUR HOME FUN? dramatizes some of the problems involved in family life relationships. With graphic comparisons it shows how the attitudes of the Gay and Brown families—toward work, play, budgets, clothes, eats, "dates", and sharing—make for peace and happiness, or frustration and chaos. Every frame is good for a soft chuckle or a hearty laugh. Filmstrip, records, and script, **$10.00**

TWO DOLLARS, with frames in full color, tackles the problem of how to handle money. Its laugh-provoking satire makes wonderfully clear the far-reaching effects of the difference in spending habits of the Gay and Brown families—in their homes, their community, and the world. A marvelous plea for Christian stewardship in the use of money. Filmstrip, records, and script, **$15.00**

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My Little Brother

Group II. $5.75 for 3 records
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China Around the Corner

Group III. $3.80 for 2 records
The Boy Who Got There By Himself (Part 1)
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Editorials

Not in the Minutes!

WHAT? Another "Merger" in Christian education? Yes, just that. Plans are under way aimed at bringing together into one youth movement the International Society of Christian Endeavor and the United Christian Youth Movement. A news announcement of this significant proposal is made on another page of this *Journal.*

If and when this merger comes about, much will be written about the history of these two movements and of the steps that were taken bringing them together. The minutes of many groups and meetings will be ransacked for this purpose. And wisely so. But any reader who has recorded minutes knows how much there is that the minutes can never say. Back of this all-important proposal also there are many such things. They are those personal byplays of human experience that are set all along the pathway of any significant development. And, let us not forget, the two organizations involved in this union are both of profound significance. This proposal would finally bring together into one movement what used to be called the church school type of youth work and the society type. The first took its historical roots in the lay movement for the organization of Sunday school associations and the second, in Christian Endeavor.

These byplays of human experience take many interesting turns and forms. There is space here for but a few.

Back in 1915 a young pastor in an eastern town scratched his head over a new report blank, for he had just been made superintendent of young people's work for the Sunday School Association. That blank, complicated in form, required an evaluation of youth work on the basis of entirely new standards. That blank expressed the vitality of a church school youth program already assuming continental proportions after less than three years of national direction. And one pastor, at least, got some project education even before Erwin Shaver wrote his book on that subject.

Some people used to joke about the Christian Endeavor meetings being the "courting society" of the Protestant churches. To a large extent it often was. Without knowing it the church had set up a significant opportunity for developing Christian homes long before Harry Munro had dreamed about family life education as we now know it. Whoever said that marriages are made in heaven spoke in symbols; he meant in quiet walks homeward from the Christian Endeavor meeting. For such a service many people even yet will continue to give profound thanks.

When the Christian Endeavor movement was organized in 1881, the success and spiritual power of the new organization meant that a considerable number of denominations organized society movements of their own. Then, of course, what might have been expected happened: for a while there was a strong feeling of opposition between the leaders who were promoting the church school type of youth work and those carrying on the society type of work even in the same denomination. Old things that are good and new things that are good have a habit, like two pups meeting for the first time, of eyeing each other and strutting about in that fashion. An unrecorded compliment to the newly-organized International Council of Religious Education in the middle twenties came when the church school secretary and the society secretary of one denomination said, "We always like to come to committee meetings in the Council because then we can go out to lunch together. Back home, even with offices in the same building, we don't do it.

So, of course, these two types of youth work expressed themselves cooperatively through two organizations: one representing all the Society programs, including the Christian Endeavor, and the other representing the church school type of work. And for a long time, like the Jews and the Samaritans, these two had no dealings with each other. But, in the fall of 1924 the two came close enough together to have the meetings of their executive committees in the same hotel at the same time. One morning session was set aside for a joint meeting of these two executive committees. It did not just happen that one group lined up on one side of the table and the other on the other, nor that one person, whose function was going to be that of a sort of friendly mediator between the two groups, sat at a corner between them. When the meeting was over this person did not know whether it was a criticism or a compliment when a friend referred to his ability to maintain a poker face. Of course, next time the two committees met they intermingled around the table.

And thus a long and sometimes a painful process got under way by which the two organizations finally merged in 1936 into the Young People's Work Section and Commission of the International Council. But on the way, about two years before that, the two groups were meeting together to consider the matter of merger. At dinner one night a table full of those who favored the union and knew they had the votes to bring it about discussed what to do. One of this majority said, "We can vote it this year if we want to but if we do, we will have to vote down our friend ————. Let's not do that. Why not wait until all can come along together?" They waited and all did come along together. *No group was willing to vote down a close friend in a matter that touched him in the deep places.*

There is something in this fact that goes farther down than minutes and mergers; it reaches the inner spirit of living and serving that has so largely dominated the work of these many people through the years. It is this same drive of the spirit that has had much to do with the present proposals. And this same spiritual purpose will have much to do with the church's youth work in the years to come. "In itself, the past is but a tomb. Alone, today is only a rainbow. Stripped of its support in these two, the future is merely a mirage. But these three, welded into invincibility by spirit and purposes remake the world."

Finally—A Christian Endeavor Fragment

ONCE UPON A TIME a man wrote a book in Christian education. In it he gave the date of the origin of Christian Endeavor. He read the manuscript and numerous proofs, O.K.'d the final proof, and left for a boys' camp.

One morning at five o'clock he came suddenly wide awake saying to himself that he had given the date of the organization of Christian Endeavor as 1841 while the correct date was 1881. Deserting his couch at once, he went to the director's office, looked up the page proofs and found, in time to change it, that he had written it 1841.

This story reminds one of the professor who put a complicated mathematical formula on the board for his college class. In silence he worked it out—across the board at the front of the room and then on another board down one side. At the end he said, "There it is, gentlemen, complete, perfect, and, thank heaven, *of no practical value whatever!*"

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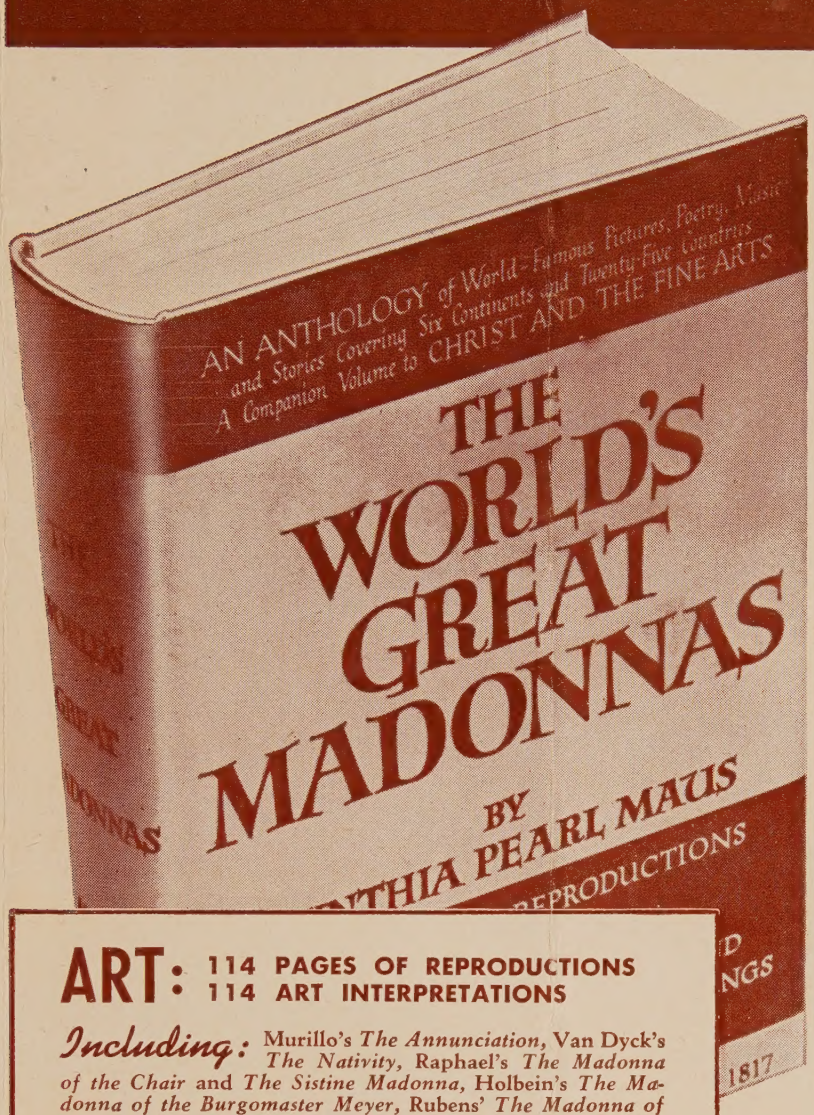
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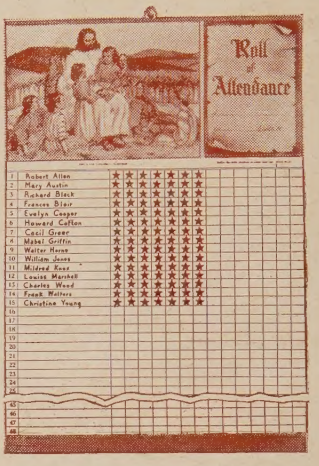

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